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# UNIVERSITY OF CALCUTTA

## CONVOCATION ADDRESSES

Vol. III

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# CONVOCAATION ADDRESSES

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*The 11th February, 1899*

The Right Hon'ble George Nathaniel Baron Curzon  
of Kedleston, M.A., F.R.S., P.C., G.M.S.I., G.M.I.E.

*Chancellor*

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

Among the most honourable, and certainly not the least pleasant, duties that devolve upon a Viceroy is that of presiding as Chancellor at the Convocation of this University. If I may venture to say so, to me the task is one of peculiar gratification and interest, for I will not conceal from you that I am a University man to the core of my being ; and that deep down in me, behind the mask of the official immersed in public affairs, and beneath the uniform of State, there lurks an academic element, ineradicable and strong, connecting me with my old University days, and affecting me with a natural sympathy towards those who, although in different circumstances and under a different clime, can also claim connection with a University. It has been reserved for you in fact to put the crown upon an otherwise imperfect academic

career. I have been an Undergraduate of a University, a Bachelor of Arts, a Master of Arts, a Fellow of a College, and a Member of Convocation. But a Chancellor I have never been until to-day—and perhaps when Sir Francis Maclean and I some years ago entered Parliament together—a situation which is not very productive of academic repose—we little thought that a day would one day arrive when, clad in fine raiment, we should appear upon a dais side by side as the Chancellor and Vice-Chancellor of a University. I must be allowed to congratulate you upon having secured the service of Sir Francis Maclean as your Vice-Chancellor. That a Chief Justice of the High Court of Calcutta should be the *de facto* head of your governing body seems to me a very fitting exemplification of the harmony that should prevail between two cognate branches of human knowledge and learning. And may I be allowed also to congratulate myself upon a discovery which I have made from a study of the proceedings on previous occasions, namely, that, while but few observations are expected from me this afternoon, the real burden of the performance will fall upon shoulders that are so well fitted to bear it; in other words, upon the Vice-Chancellor himself. Though I am but a new comer in this country, I am yet not so ignorant of its educational system as not to know that when I speak of my own connection

with a University in England, I am speaking of something very different from the University which prevails here. A residential and teaching University such as Oxford or Cambridge, with its venerable buildings, its historic associations, the crowded and healthy competition of its life, its youthful friendships, its virile influence upon character, its *esprit de corps*, cannot either in Great Britain or in any country be fairly compared with an examining and degree-giving University such as yours. They are alike in bearing the same name, and in constituting parts of the machinery by which in civilised countries all peoples work for the same ideal, namely, the cultivation of the higher faculties of man. But they are profoundly unlike in the influence that they exert upon the pupil, and in the degree to which they effect, not so much his profession, as his character and his life. Nevertheless, inevitable and obvious as these differences are, there may yet be in an examining University, and there is in such institutions in some parts of my own country, and still more abroad, an inherent influence, inseparable from the curriculum through which the student has had to pass before he can take his degree, which is not without its effect upon character and morals, which inspires in him something more than the hungry appetite for a diploma, and which turns him out something better than a sort of

phonographic automaton into which have been spoken the ideas and thoughts of other men. I ask myself, may such a thing be said with any truth of the examining Universities of India ? Now, at first sight, it may appear that I shall be met with an overwhelming chorus of denial. I shall be told—for I read it in many newspapers and in the speeches of public men—that our system of higher education in India is a failure ; that it has sacrificed the formation of character upon the altar of cram ; and that the Indian Universities turn out only a discontented horde of office seekers, whom we have educated for places which are not in existence for them to fill. Gentlemen, may I venture to suggest to you that one of the defects of the Anglo-Saxon character is this, that it is apt to be a little loud, both in self-praise and in self-condemnation. When we are contemplating our virtues, we sometimes annoy other people by the almost pharisaical complacency of our transports. But equally, I think, when we are diagnosing our faults, are we apt almost to revel in the superior quality of our transgressions. There is, in fact, a certain cant of self-depreciation as well as of self-laudation. I say to myself, therefore, in the first place, is it possible, and is it likely, that we have been, for years, teaching hundreds and thousands of young men,—even if the immediate object be the passing of an examination, and

the winning of a degree,—a literature which contains invaluable lessons for character, and for life, and a science which is founded upon the reverent contemplation of Nature and her truths, without leaving a permanent impress upon the moral as well as the intellectual being of many who have passed through this course ? I then proceed to ask the able officials by whom I am surrounded, and whose trained assistance makes the labour of a Viceroy of India a relaxation rather than a toil, whether they have observed any reflection of this beneficent influence in the quality and character of the young men who enter into the ranks of what is now known as the Provincial Service. And when I hear from them almost without dissent that there has been a marked upward trend in the honesty and integrity and capacity of the native officials in those departments of Government, then I declined altogether to dissociate cause and effect. I say that knowledge has not been altogether shamed by her children ; and grave as the defects of our system may be, and room though there may be for reform, I refuse to join in a wholesale condemnation, which is as extravagant as it is unjust. But, gentlemen, when I admit the existence of imperfections, you may say that, as head of the Government, it is my duty to define them, and still more to find a remedy. May I remark in reply that,



though I have been here long enough to find out that everything is not perfect, I have not been here long enough to dogmatise as to how perfection may be attained. Perhaps in succeeding years I may be able to express opinions which will be less presumptuous than they would be at the present time. On the whole, I believe the present system to be faulty, but not rotten, and I feel that cautious reform, and not wholesale reconstruction, should probably be the motto of our action. There is one consideration, however, by which I am forcibly impressed. I find myself the Chancellor of this University in virtue of my office as Viceroy of India, and I draw from this fact the not unnatural conclusion that the Government of India assumes some direct responsibility, not merely for this University, the functions of which, I am informed, extend over the Central Provinces, Burma, Assam, and Ceylon, as well as Bengal, but also over the entire system of which this University is the exemplar and head. At the same time I am not certain that the Supreme Government applies as close an attention to, or exercises as genuine a supervision over, education as it might do. There is no separate Educational Department in the Government of India, as we have in England, with an organisation and a staff of its own. There is no official charged

with the ministerial or secretarial management of education alone. May it not be that we have been somewhat remiss ourselves in the task, and that we have been expecting the plant to flourish when we have not sufficiently exerted ourselves to trim and prune its branches ? This only I will say before resuming my seat to-day, that the whole subject of education in this country, in which I think are involved both the reputation of England and the future of India, will, during my term of office, have my earnest attention, and that I shall hope annually to attend at this Convocation, and to show myself not unworthy of the honourable post which I am permitted to fill. It remains only for me to congratulate those who have received their degrees this afternoon, and to call upon the Vice-Chancellor to deliver his address.

*The 11th February, 1899*

The Hon'ble Sir Francis William Maclean, Kt., K.C.,  
K.C.I.E., M.A.

*Vice-Chancellor*

YOUR EXCELLENCY AND GENTLEMEN,

The quality of diffidence is one not generally attributed to the members of the profession to which for so many years I have had the honour to belong ; but I am speaking with every sincerity when I say that it is with a feeling of considerable misgiving that I rise to address you this afternoon. I have, in comparison with nearly every member of my present audience, had so limited an experience of India, and possess so slight a knowledge of the aims, the ambitions, and even the necessities of her people, and am so little versed in her educational requirements and demands, that I feel but poorly qualified to address you in the character of your Vice-Chancellor, and this feeling is the more intensified when I recall the names of the many distinguished men who, in by-gone days, have filled this chair. But, sir, be that as it may, I am satisfied that I am addressing an audience which will be sympathetic in its bearing, and lenient in its criticisms. Many of my predecessors, doubtless, have on occasions similar to the

present indulged greatly to the pleasure and instruction of their audience in the expression of their views upon many subjects ranging over wide and diversified fields of enquiry and thought, but for myself, I feel that an address from your Vice-Chancellor at Convocation must, in reviewing the events of the past year, partake somewhat of a statistical nature, a characteristic which savours rather of dulness than of novelty or ingenuity.

Such incursion into those wider fields has been left to His Excellency, who has addressed us with an authority I do not possess, and with an eloquence I am powerless to command. And, sir, that leads me at once, on behalf of those present to-day, and on behalf of this University, to tender with every feeling of respect, and equally of admiration and regard, our warmest welcome to Your Excellency upon this the occasion of your first visit amongst us. While we fully recognise in Your Excellency the great qualities of the statesman—with which under another sky and in another place, whence spring some of the happiest reminiscences of my career, I have had the advantage of more intimate association—while we highly appreciate, as represented in your personality, the power of the orator, and the experience of the traveller, it is rather as the student, the scholar, and the author that we especially welcome you to-day.

Educated at the greatest of our English public schools, passing thence to one of the greatest of our Universities, that of Oxford, you had a most distinguished career, attaining, amongst other prizes, that most coveted of distinctions, a Fellowship of All Souls, a career which, as your many friends predicted, would lead to yet greater things, and one which, at so early an age, has culminated, for the present, in the splendid position of Viceroy of India.

Most respectfully, withal most warmly, the Senate and the University offer you the heartiest of welcomes.

It is now my duty, in accordance with established usage, to refer to the losses which the University has sustained by death and retirement during the last year.

Death has robbed us of Sir Syed Ahmed, K.C.S.I., LL.D., who was appointed a member of our Senate in 1876. A member of the Governor-General's Council, his sterling work as a pioneer in the path of education may worthily attract our attention. Under his auspices the Muhammadan Anglo-Indian College at Aligarh was founded, a college which places a liberal education within the reach of the Moslem Community, and which has proved successful in reconciling the Muhammadan student to a consideration of Western science and literature. The system in vogue at that college, whereby

the students are in residence, under the immediate control and directions of teachers, also in residence, with large play grounds at their disposal, might be usefully followed in other educational establishments in this country.

Babu Mohinimohan Ray was a Zemindar and a successful Pleader in the High Court, also a member of the Governor-General's Council. A man of charitable disposition, he placed a lakh of rupees at the disposal of the Government of Bengal, and the interest of this money is annually devoted to charitable purposes. He was a member of the Rent Law Commission, and a representative of the Faculty of Law on our Syndicate.

Babu Jagabandhu Bose was an M.D. of our University and a successful physician. He founded the Calcutta Medical School, which is a private institution, and was for some time the representative of the Faculty of Medicine on the Syndicate, and as an acknowledgment of his eminent services in the cause of medical education in Bengal, the following resolution was unanimously adopted by the Faculty :—

“That the Faculty desires to place on record the loss which it has sustained by the death of Babu Jagabandhu Bose, M.D.”

Passing now to our Fellows who have retired, the first and most prominent name is that of

the late Lieutenant-Governor of Bengal, Sir Alexander Mackenzie, K.C.S.I.

Sir Alexander Mackenzie's services to India, and especially to Bengal, extended over so long a period, are so well known, and so highly appreciated by all who knew him, many of whom are present this afternoon, his striking and successful career, which, so far as this country is concerned, terminated in his winning what is sometimes styled the blue riband of his service, has been so recently present to you all, that I feel it would be a work almost of supererogation further to refer to them. We can only regret that that career was so abruptly terminated by ill-health.

As regards Sir George King, K.C.I.E., M.B., F.R.S., the Bengal Government by his retirement, to quote the Government Notification, "lost one of its most distinguished and valued servants." Sir George King's labours in the field of morphological and systematic botany greatly extended our knowledge of the flora of India and the Malay Archipelago, and established his reputation as a Botanist throughout the scientific world.

Dr. D. D. Cunningham was a distinguished Specialist, a Companion of the Order of the Indian Empire, and a Fellow of the Royal Society. He was appointed a Fellow of our University in 1877, was for many years the

Professor of Physiology in our Medical College, and was the author of very many scientific papers.

Passing to Sir Charles Lyall, K.C.I.E., C.S.I., B.A., a most distinguished member of the Indian Civil Service, I feel it would be almost an impertinence on my part to refer at any length to his services in India, for they are so well known. Secretary to the Government of India in the Home Department, and subsequently Chief Commissioner of the Central Provinces, he was elected a Fellow of our University in 1878, was a distinguished Arabic scholar, and examined our students at our highest examinations in Oriental Classics.

Mr. Justice Trevelyan, my immediate predecessor as Vice-Chancellor, was appointed a Fellow in 1885, and was, as most of you are aware, a Judge of the High Court. He had lived amongst you many years and was well known to most of you. He was a most upright, kind and conscientious Judge, and well merited the sympathetic words which the late Viceroy on this occasion last year addressed to him.

Dr. Crombie was a very distinguished member of the I.M.S., and a very successful physician in Calcutta.

Mr. J. G. H. Glass, C.I.E., late Secretary to the Government of Bengal, in the Public Works



Department, was one whose services were held in the highest estimation by that Government.

Our late Director of Public Instruction, Dr. Caulfeild Alymer Martin, LL.D., was appointed a member of the Senate in 1885. He joined the Education Department in 1864, and was an Inspector of Schools during the greater part of his service. His valuable qualities as Inspector secured for him, towards the close of his career, the highest appointment open to an educational officer.

I now pass to laying before you, as briefly as I can, a statement showing the number of candidates and the number who have passed at the University Examinations for 1898. The statement has been prepared in a tabular form, and is as follows:—

The following statement shows the number of candidates and the number passed at the University Examinations, 1898 :—

NAMES OF EXAMINATIONS.			Number of Candidates.	Number passed
Entrance Examination	...	..	5,989	3,199
First Examination in Arts	...	.	3,081	1,418
B. A. Examination	...	..	1,733	425
M. A. Examination	...	..	175	70
B. L. Examination	...	..	482	218
Preliminary Scientific L. M. S. Examination	..	..	78	61
First L. M. S. Examination	...	...	167	53
Combined Pre. Sc. and First L. M. S. Examn.			4	1
Second L. M. S. Examination	...	..	68	33
Preliminary Scientific M. B. Examination	..	..	71	11
First M. B. Examination	...	..	22	6

NAMES OF EXAMINATIONS.	Number of Candidates.	Number passed.
Combined Pre. Sc. and First M. B. Examn. ...	8	1
Second M. B. Examination ...	6	8
First Examination in Engineering ...	57	21
License in Engineering ...	3	...
Bachelor in Engineering ...	20	4
Second L. M. S. Re-Examination ...	27	23

This statement compares very favourably with that of former years, and there is but one comment I propose to make upon it, and that is a comparison between the figures of 1857, our first year, and the figures of last year. In 1857, there were for the Entrance Examination 244 candidates, and 160 who passed: in 1898, the candidates were 5,989, nearly 6,000 and those who passed 3,193. These figures illustrate most forcibly the powerful hold which the University has established upon the educational ambitions of young Bengal.

The year, sir, has been, so far as the University is concerned, a time of peace. There have been none of those stirring questions which in by-gone days have agitated the minds of the Syndicate and the Senate; but, withal, it has been a period of advance. In one direction and an important direction, the Senate, after some difficulty, has arrived at a conclusion upon a subject which has occupied its serious attention for some years.

Certain progressive and scientific members of the Senate have been long engaged in

preparing a scheme for establishing degrees in Science as an incentive to the improvement of scientific instruction in our colleges, and in the hope, as time goes on, that the people may be taught to apply scientific knowledge to the development, by means of arts and manufactures, of the vast productive power of this fertile province, weighted as it is with what a writer on economics might almost term an appalling population.

It has been observed that the Bengalees as a people evince aptitude for the assimilation of theoretic knowledge, but that at the same time they lack the power or insight of applying theory to practice. It will be the work of this University to foster this, their natural capacity, to train and eventually develop it for the amelioration of the condition of the people, and to try to divert the intelligence of the youth of Bengal from the path, perhaps the rather insidious path, of literary and purely philosophic contemplation, to a more open country, to the fields of scientific inquiry, as well as to the application of scientific knowledge to the practical requirements of life.

I am gratified to be able to state that at a recent meeting of the Senate it was determined to establish degrees in Science, and a scheme has been approved for carrying that determination into effect. It is an experiment, but one

in which we think we discern the germs of success, and though, in this respect, we may have somewhat lagged behind other Universities, I now congratulate you upon this distinct step in advance.

This University, regarded, I believe, and equally appreciated by the natives of this Province as one of the most beneficent Institutions established under British Rule, has been doing a good and great work, not only in giving a powerful impetus to the spread of education, but in ensuring a supply of well qualified men for the Public Service, men "to whose probity," to quote the language of the Education Report of 1884, "you may with increased confidence commit offices of trust."

The Subordinate Judicial Service of the Province is now recruited almost entirely from the ranks of the graduates of this University, and its degrees in Law are considered as a sufficient test of fitness. Again, the medical and educational service enlist our graduates in fairly large numbers. For the Subordinate Executive Service, our degrees in arts and law were in former years accepted as a sufficient qualification, but, recently, a special examination has to be passed. It may be at least worthy of the consideration of the Government, whether in the case of University graduates in Honours, such special examinations might not be dispensed

with, in which case deserved encouragement would be afforded to those graduates who have distinguished themselves, without impairing the efficiency of the Public Service.

I now pass to one of the most pleasant of my duties, *viz.*, to congratulate those who have taken their degrees to-day, and in a few words to tender to you some friendly advice. So much has been said in this direction by my many predecessors, that I feel it is difficult to say anything into which the element of novelty is likely to enter. You have ended your student days, and the more serious, and the more arduous days of your life are commencing. Again and again have I heard it said in my own country, of my own profession, of many other professions and of many other avocations in life, how hard a matter it is to secure even a small competency or, as it is put, to "get on," so keen is the competition, so severe the struggle; and I can scarcely credit, from what I have heard, that the struggle is less keen, or the competition less severe in this our Indian Empire, with its teeming and ever increasing population.

There is no royal road to success, but to achieve success in whatever he may undertake in his path through life, is certainly an honest aim and a legitimate ambition of the young, though when attained, it does not always realise their earlier expectations. There are some to

whom is vouchsafed the great gift of genius, but, lacking that, amongst the qualities most likely to result in success in life are honesty, industry and determination. An industrious and determined man will often in the race of life outpace the man of greater natural ability, but of less application, and I am using no mere figure of speech when I say that one who at the outset of his career is determined to attain a certain goal, very frequently, though he may have to wait reaches it in the end. And here the quality of patience plays so prominent a part, and there is, perhaps, no profession in which that quality is so indispensable as in the study and the pursuit of the profession of the Law. There are many instances well known to the practitioners in England in which men of marked ability have had to wait long and wearily for their opportunity: but at last it has come, their merits become recognized and their success assured. Their patience, as their merit, is rewarded. So, if you have to wait, remember that others have had to do that before you, and do not be discouraged.

I am conscious that amongst those who have taken their degrees to-day, a large number will follow the profession of the Law. Amongst the graduates of this University a very large proportion are lawyers, and the numbers are not unlikely to increase. I fear, as lawyers

we are not over-popular. We are regarded as a sort of necessary evil, but our consolation must be that the world hitherto has not been able to get along without us; and it never will be to get along without us. I agree that a permanent superfluity of lawyers in our social economy would be undesirable, but at the same time I can quite appreciate the motives and the attractions which prompt and draw the youth of so many countries to the pursuit of the law. To those of you who propose to follow that pursuit, I would give a very few words of special advice, which my now rather long experience may justify me in doing.

First let me impress upon all beginners the necessity of being absolutely honourable in every transaction, and do not, for the purpose of gaining some temporary and fleeting advantage in the conduct of any case, swerve by one hair's breadth from the path of honour. Recollect again that in the conduct of a case it is your client's, and your client's interests alone which are to be considered : think of him, and only of him, and avoid the fostering of litigation. A great advocate is a great man, but the man who prostitutes his advocacy to promote his own mercenary ends, is a creature only to be despised. There is, perhaps, amongst some of the native gentlemen who practise in the courts of this country a tendency to over-refinement

and subtlety in their arguments. This over-subtlety and over-technicality, if not a danger, is certainly a fault, a fault which I believe the reckless layman is ever inclined to attribute to every lawyer. Some of you may be astonished when I say that law and common sense proceed hand in hand much more than many of you may conceive. The greater my experience in the principles which govern judicial decisions, the more am I satisfied of their harmony with common sense. A very technical lawyer can never be a really great one, and I would advise you, when you come to the actual practice of the law in the courts of this country, to ascertain first the principle which ought to govern the decision of the particular case, to argue for that principle, to prefer as the objective point of your argument a conclusion which satisfies rather the criterion of common sense, and which is more in harmony with the practical side and features of every day life, than to aim for a result based upon over-subtlety and even unreasonableness. I am only tendering advice : I do not desire to be misunderstood : I am not saying that what I speak of as a fault is present to every native advocate : on the contrary, I am struck, most forcibly struck, with the marked ability and knowledge which characterises the arguments of many of the native gentlemen who practise



in the courts of Calcutta, and to whose arguments the court is frequently much indebted. You may safely emulate them.

It has been said of the great Napoleon's soldiers, that every one of them might carry in his knapsack the baton of a marshal of France, so, remember, that to each of you there is open at least the possibility of terminating your career upon the Bench of the High Court, one, to my mind, of the greatest and most valued prizes open to native gentlemen of this Empire, a most honourable ambition for an honourable career. Make this the goal of your own ambitions.

I must not detain you further. Remember, gentlemen, throughout your careers how much you owe to your University: by those careers endeavour to shed yet further lustre upon her, and, if that be not practicable, strive at least, by not swerving from the paths of rectitude and of honour, not to permit the shadow of disgrace to hover, even for a passing moment, over your Alma Mater, the University of Calcutta. •

*The 17th February, 1900*

The Right Hon'ble George Nathaniel Baron Curzon  
of Kedleston, M.A., F.R.S., P.C., G.M.S.I., G.M.I.E.

*Chancellor*

MR. VICE-CHANCELLOR AND GRADUATES OF THE  
CALCUTTA UNIVERSITY,

Believe me that it is with no small pleasure that I have, for the second time, taken my seat in this hall to-day at your Annual Convocation as Chancellor of the Calcutta University. With each succeeding year my interest in my Indian work tends to increase rather than to diminish, and the recurrence of this annual anniversary brings me back, with renewed ardour, to the contemplation, not merely of your own academic history during the past twelve months, but of the progress of that great educational undertaking of which this University is the exemplar and head. There have just passed before me a number of young men who have, this afternoon, received the degrees which the Calcutta University bestows upon those who have successfully surmounted its tests. I wonder if any of these young men have paused to ask themselves what is the object of the examination that they have so recently passed, and of the teaching that has enabled them to pass it. I hope that they do

not look at the matter exclusively from the utilitarian point of view. On the face of it, it may appear that they have been acquiring knowledge which has a definite and realisable value, because it will help them to obtain a career for themselves and sustenance for their families and belongings. It is quite a legitimate and even an honourable object to acquire such knowledge, and to use it in order to obtain such employment. But it would be an insult to knowledge to regard knowledge as a means only, or employment as the only end. The ultimate justification of our educational system, culminating, as it does, in the degrees of the Indian Universities, is that the character of the individual student shall thereby be moulded into a higher moral and intellectual type. If this ideal be reached, he becomes not only a better pleader, or clerk, or journalist, or official in the Government service, or whatever his future career may be, but he becomes a finer specimen of a man. He exercises a healthy influence on his environment. He inspires others with his example. He elevates and purifies the tone of the society to which he belongs or the administration of which he forms a part.

Gentlemen, this aspect of University education is invested in India with an interest greater, I think, than in any other country. In an English University, and in European

Universities generally, we teach our young men to a large extent, it is true, in foreign and even in dead languages, and to some extent in subjects which are of value rather as a mental discipline than as a practical accomplishment. For instance, many a young man learns to write Greek Iambics, of which he will assuredly never compose another in his life, or he studies Euclid, though in a few years' time he will have ceased to remember a single proposition. But with all this variety and transience of subject-matter, it remains true that the thoughts, the precepts, the ideas, the frame-work in fact of knowledge which is there communicated to his mind, are—whatever the language in which they were originally expressed, or the age to which they belong—not essentially different from those of the modern world of which he is a component part. We imbibe, for instance, much the same conceptions of liberty and patriotism from an oration of Demosthenes as we do from a speech of Burke. The philosophy of history is as profound in the pages of Thucydides as it is in those of Gibbon. The same problems of mental and moral science, though expressed in different formulæ, are examined by Plato and Aristotle as by Berkely and Spencer. A Greek tragedy does not set forth a paler image of the moral forces that govern the world, though it be the product of a

pagan imagination, than does a Milton or a Wordsworth.

But here all is different. We teach you in your Indian Colleges, and we examine you in the Indian Universities upon subjects, not merely conveyed to you in a foreign language, but representing foreign ideas and modes of thought. They are like an ærolite discharged into space from a distant planet, or like exotic plants imported from some antipodean clime. They are the outcome of an alien school of science, of philosophy, of logic, of literature, of art. Well may an intelligent observer look to see what is the issue of so remarkable an experiment, and well may he wonder whether the result of this daring alchemy will be fusion or discord. Above all, he will ask—and that is the question that I also ask and that I want you to put to yourselves—what is the effect that is produced upon individual character and upon that aggregate of individual characters that makes up the national character of the East by a curriculum almost exclusively borrowed from the West? When these two intellectual streams meet, the positive, the synthetic, the practical, and the imaginative, the metaphysical, and the analytic, do they run side by side in the same channel, as we have sometimes seen rivers do after their confluence, one clear and bright and the other stained and dark from the soil through

which it has flowed, or do they mix their waters in a fresh and homogeneous current, with an identity and a colour of its own ?

Gentlemen, I have no doubt that much might be said on both sides of this question. There will be those who urge that the speculative side of the human intellect with difficulty assimilates the positive method, and that reflectiveness is incompatible with action. They will argue that a veneer of Western learning and culture upon an Oriental substratum furnishes a flimsy and unstable fabric ; that you cannot amalgamate the subtlety and acumen of the East with the more robust and masculine standards of the West ; and that the more complete the illusory and ephemeral success of the experiment, the more violent will be the recoil, and the more disastrous the consequences. There is some truth in this pessimism, but it is far from being the whole truth. We are, all of us, familiar with the half-denationalised type of humanity who has lost the virtues of his own system, while only assimilating the vices of another. He is a sorrowful creature, whether he be a European or an Asiatic. We know the man who cloaks the shallowness of his intellectual equipment in a cloud of vague generalisation, or who has acquired the phraseology of a foreign literature without so much as touching the hem of its thought. We know the student who sells his

European text-books the moment he has passed his University examinations, because literature has ceased to be for him a mercantile asset. There is the popular story of the man whose pecuniary value in the native marriage market is enhanced by the possession of a degree, and who is said to study in order to become an eligible suitor. For all I know there may be too many of all these types in this country ; and I have no doubt that analogous types are to be found in Western Universities, and that, if you brought European students over here and set them down to study Indian metaphysics, you would presently develop some specimens equally incongruous, equally superficial, and equally absurd. But because we all know these freaks, and smile at them when they cross our path, do not let us run away with the idea that they are universal phenomena, or that they are the normal and inevitable product of the amalgamation of East and West. My own feelings are of an exactly opposite character. I am surprised, not at the egregiousness of the failures, but at the quality and number of the successes. I am struck by the extent to which, within less than fifty years, the science and the learning of the Western world have entered into and penetrated the Oriental mind, teaching it independence of judgment and liberty of thought, and familiarising it with conceptions

of politics, and law, and society to which it had for centuries been a complete stranger. I say within less than fifty years, because I date the birth of higher education in India from the celebrated Educational Despatch of the Court of Directors in 1854. Before that there was not a University in India, not an Educational Department in any province, not a single training college for teachers in the whole country, no inspection of Government colleges and schools, while the grant-in-aid system hardly existed. During the half-century that since elapsed, the progress achieved seems to me to have been, not slow, but startling. Of course, it may be said that the topmost layer alone is affected, and that beneath the surface crust are to be found the same primordial elements, the old unregenerate man. But how can you expect anything else within so short a space of time? The process thus commenced can only be downward, not upwards. It is one of infiltration, and of soking in and the surface must be saturated with the dew before its moisture can percolate to the lower sociological strata.

Anyhow, whether my views be right or wrong—and some may think me too sanguine—I see clearly that the die is cast, and that there is no going back. When Lord Macaulay wrote his famous Minute, and the British Government



resolved that your higher education should be a European education, whether they acted wisely or unwisely, they took an irrevocable decision, and a decision from which it would not, in my judgment, be politic, even if it were possible, to recede. A week ago I read in the newspapers a telegraphic message that could only have emanated from China, that home of the paradoxical and outworn. This is what the Reuter's message said: "Edict been issued Peking, ordering return to learning of Confucius, and rejection of depraved modern ideas." Gentlemen, the "depraved modern ideas," which are anathema to the Chinese mandarin, have come to India, not to be abolished, but to stay. No Englishman is likely to propose a return to the excellent, but obsolete, ordinances of Manu; and I doubt, if he did, whether any Hindoo pundit would be prepared unreservedly to follow. No. I prefer to think, not merely that the choice has been made, but that it has been justified. When one of the most illustrious of my predecessors, Lord Wellesley, opened his short-lived College in Fort William, and placed over its portal the inscription—*Nunc redit a nobis Aurora diemque reducit*, which, for any of you who do not know Latin, I may translate thus:—"The dayspring has returned from us and has brought back the light to you"—I believe that he furnished a true and just motto for the

cause of higher education in India, and I hold that substantially that is the service which we have rendered and are still endeavouring to render to you.

But, again, let me say that the defence of my confidence does not lie in the intrinsic merits of the education itself, nor even in the eternal value of its truths. It consists in the effect that it is capable of producing, and that it has already produced upon character and upon morals, upon the standards of honour, of honesty, of justice, of duty, of upright dealing between man and man. I see faults in the present system. They are manifest to all. I see abuses against which we must be on our guard. Chief among them is the tendency—inevitable, I think, wherever independence of reason is first inculcated in a community, that has long been a stranger thereto—to chafe against the restraints, to question the motives, and to impugn the prestige of authority. This is a dangerous tendency, against which Young India requires particularly to be on its guard, for the admission of independence is a very different thing from the denial of authority. On the contrary, the truest independence exists where authority is least assailed; and almost the first symptom of enlightenment is the recognition of discipline. The ignorance of these conditions is a malady with which a

society, still in a comparatively early stage of intellectual emancipation, is liable to be afflicted. It is a sort of measles in the body politic, of which the patient will purge himself as time goes on. It may give us cause for anxiety, but it need not, if carefully prescribed for, excite alarm. It should not close our eyes to the vastly superior range of benefits that is produced by Higher Education in the fields of which I have been speaking, and to the tolerably healthy condition of the learner as a whole. For my own part, if I did not think that higher education were producing satisfactory results in India, I should be ready to proscribe your examinations, to burn your diplomas, and to carry away in some old hulk all your teaching and professorial staff, your Syndicate, your Senate, your Vice-Chancellor and even your Chancellor himself, and to scuttle it in the Bay of Bengal. It would be better to revert to the Old Adam than to inculcate a hybrid morality or to nourish a bastard civilisation.

There is another aspect of higher education about which I have not time to say more than a word this afternoon, and which, indeed, is hardly connected with the courses of an examining University such as this. I have been speaking of the objects of higher education as being, in the main, those of intellectual and moral discipline, and as affecting the character of

the individual to start with, and the community in the long run. But higher education has other and not less noble fields of action open to it; among which I would rank none superior to the obligations of extending the range of human knowledge by original study, by experiment, and by research. A new and splendid opportunity for the gratification of these ambitions is likely, before long, to be afforded by the enlightened munificence of a Bombay gentleman, Mr. Tata, of whom you have all heard. It has given me the greatest pleasure to accept his offer, on the part of the Government of India, and to assist in the deliberations that it is to be hoped will result in giving to his generous ideas a practical form. You have, I believe, in your own midst, a society which, on a humble scale, because it is only possessed of humble means, attempts to diffuse scientific knowledge among the educated population of Bengal. I allude to the Indian Association for the Cultivation of Science, to which Dr. Sircar has, I believe, devoted nearly a quarter of a century of unremitting, and only partially recognised, labour. I often wonder why the wealthy patrons of science and culture, with whom Bengal abounds, do not lend a more strenuous helping hand to so worthy and indigenous an institution. I was rejoiced, however, to read in the papers only two days ago that the Bengal Government has

recently instituted three post-graduate scholarships for original research.

Gentlemen, when I addressed this Convocation for the first time last year, I indicated that, in my opinion, much remained to be done in the co-ordination of our educational system in India, in the correction of admitted backslidings and abuses, and in the more vigilant discharge by the Supreme Government of the responsibilities with which it is endowed. You may be sure that the matter has not slipped from my mind since; even though in the overwhelming pre-occupations of official life, and of the scores of great questions that seem perpetually to be calling for investigation and reform, I have not yet been able to carry into full effect the views which I then sketched in intentionally vague outline. There are two considerations by which any sensible man must be affected who attempts to handle the educational problem in India, more especially if he be, by virtue of his position and antecedents, an outsider and, to some extent, an amateur. The first of these is the desirability of ascertaining by consultation with those who have devoted their lives to the task, and who may fairly be called experts, what is the trend of authoritative opinion upon the subject. The reformer must carry this with him; otherwise he is impotent, or, if not that, he will certainly find his work abortive.

The second desideratum is a recognition of the familiar axiom about going slow. The prudent general reconnoitres his country before he delivers the assault. He ponders the respective advantage of flanking movements and of a frontal attack. Above all, he desires to clear the ground of any obstacles that may retard his advance or jeopardise his success. It is for this reason—if I may borrow a metaphor from that South African campaign that absorbs so much of our interest just now—that I have, during the past year, been testing the various drifts of fords in the rivers that lie between me and the enemy and have been delivering a series of attacks upon the smaller positions that separate me from that beleaguered garrison which I desire to relieve. Various Government Resolutions that have seen the public light will have afforded you some indications of what I mean. Though I have paid my tribute to the cause of higher education this afternoon, and have indicated my opinion of its essential permanence in our system, I am no friend of those who argue that primary education can therefore be neglected. On the contrary, I am one of those who think that, as time passes by, secondary and higher education should become more and more a field for private effort, and should make a decreasing demand upon Government intervention and control. On the other hand, primary education can never

lose its priority of claim upon the interest and support of the State, for that Government would but imperfectly discharge its duties which, while it provided for the relatively intelligent and literate minority, ignored its obligation to the vast amorphous and unlettered mass of the population and left it to lie in contented ignorance. We have recently called the attention of the Local Governments to their duty in this respect, which appears, in some cases, to have been disregarded. Again, there have seemed to us to be many flaws in the system under which text-books are at present prescribed, both for the lower schools and for the higher classes of affiliated schools and colleges. Long lists of books are drawn up that are apt to encourage cramming, the catalogues are not always carefully compiled, and unsuitable works creep in. The Local Governments, and in some cases the Universities, have not very strictly interpreted their great responsibility in the matter, and Government assistance is given to the promotion of studies for which no Government authority has been invoked or supplied. I have observed traces of a similar laxity in the process of affiliation of colleges and schools, and a tendency sometimes to increase the number of the affiliated institutions without due regard to the character of the teachers, the quality of the training, or the degree of discipline. In all these matters

it appears to me that closer supervision is required, and a more effective control. Do not imagine for a moment that I am departing from that which has always been the mainspring of the educational policy of the Government of India ever since Sir Charles Wood's celebrated Despatch in 1854, *viz.*, the substitution, where possible, of Government aid for Government management, and the encouragement of private initiative and effort. I do not want to take back the pupil and to shut him up in a Government nursery. I am no friend of leading strings, particularly when they are made of red tape. But I do say emphatically that the grant-in-aid system from the start involved, as its corollary, a due measure of State inspection and control, and that to call upon the State to pay for education out of the public funds, but to divest itself of responsibility for their proper allocation to the purposes which the State had in view in giving them, is to ignore the elementary obligations for which the State itself exists. My desire, therefore, is to re-vindicate, on behalf of the State and its various Provincial agents, that responsibility which there has been a tendency to abdicate, and to show to the world that our educational system in India, liberal and elastic as I would have it remain, is yet not free to assume any promiscuous shape that accident or intention may force upon it, but must conform



to a scientific and orderly scheme, for which in the last resort the Supreme Government should be held accountable, whether it be for praise or for blame. In later years I may be able to say something more to you of the realisation of these ambitions.

Gentlemen, the Vice-Chancellor is waiting to address the students who have this afternoon received their degrees from him, and who are about to go forth to the world with the *imprimatur* of the Calcutta University upon them, and with their future in their hands. I will only stand between him and them for the additional moment that is required to impress upon them the reflection that, with the receipt of a degree, their education is not exhausted, but is only just beginning, and to urge them to continue the pursuit of knowledge for its own sake, in the life, be it official, or professional, or private, that lies before them.

*The 17th February, 1900*

The Hon'ble Sir Francis William Maclean, Kt., K.C.,  
K.C.I.E., M.A.

*Vice-Chancellor*

YOUR EXCELLENCY, LADIES AND GENTLEMEN,

I am sensible that after the pregnant and critical address to which we have just had the pleasure of listening, any words from myself are calculated to prove somewhat weary, stale, and unprofitable.

Moreover, the academical year now drawing to a close has been one, so far as our own University is concerned, of such absolute repose, so devoid of any real controversial matter, that I feel that this afternoon I shall not be justified in detaining you at any length.

It is usual on these occasions to refer to the losses amongst the Fellows which the University has sustained by death or retirement, and this year the number is unusually large.

In the deaths of the late Sir Romesh Chunder Mitter and Sir Charles Paul, the Bench and the Bar have lost two very distinguished members, and the University, two gentlemen who always took a deep interest in its welfare and in its affairs.

Born in 1831 in this city, Sir Charles Paul was educated partly at La Martinierè and partly at King's College, London. Thence entering St. John's College, Cambridge, he graduated with distinction in the Mathematical Tripos in 1853. Called to the Bar in 1855 by the Hon'ble Society of the Inner Temple, he was in the latter part of that year admitted to practise as an Advocate in the late Supreme Court. In the year 1869 he was appointed Standing Counsel to the Government of India, and a Fellow of this University in 1871. In 1877 Sir Charles Paul officiated for a short time as one of the Puisne Judges of the High Court of these Provinces, and was subsequently appointed Advocate-General of Bengal, which high office he held for some 25 years.

He was a Member of the Council of His Honour the Lieutenant-Governor of Bengal from 1885 to 1892, and was also an additional Member of the Governor-General's Council from 1878 to 1882. In 1887 the honourable distinction of Knight Commander of the Indian Empire was conferred upon him. Amid the onerous duties of an Advocate-General, Sir Charles Paul always took a keen and lively interest in the affairs of our University. He served as a representative of the Faculty of Law on the Syndicate on several occasions, and in 1890 he was elected its President.

Sir Romesh Chunder Mitter, Kt., B. L., was born in 1840, and received his early education in the old Hindu College of Bengal. Graduating in 1860 as a student of the Presidency College, and passing the B. L. Examination in the next year, he subsequently practised as a Vakil in the late Supreme Court for about 13 years with marked success. In 1874, on the death of the late Mr. Justice Dwarkanath Mitra, he was appointed a Puisne Judge of the Calcutta High Court. He filled this appointment with the highest credit up to 1890, and during this period twice officiated as Chief Justice of Bengal. His sterling qualities and high attainments won for him the respect and admiration of the Bench and Bar.

He was one of the foremost members of the Faculty of Law of this University, which he worthily represented more than once on the Syndicate, becoming its President in 1877.

In recognition of his eminent services he received on his retirement the honour of Knighthood. He was also appointed a Member of the Viceroy's Legislative Council, but his failing health soon obliged him to resign this appointment. Sir Romesh always cherished a deep reverence for the characteristic and enduring features of Western life and culture, and, on his retirement from Government service,

he was associated with many patriotic movements for the social and material advancement of his countrymen.

Rai Kanai Lal De, Bahadur, C.I.E., F.C.S., was born in Calcutta in 1831. His aptitude for Chemistry and Medical Jurisprudence, while yet a student of the Calcutta Medical College, and winner of some of its most coveted prizes, marked out these departments of science as his speciality.

In 1862 he was appointed Professor of Chemistry in the Presidency College, and in 1869 became Teacher of Chemistry and Medical Jurisprudence to the Vernacular Classes in the Medical College, which appointment he continued to hold until his retirement from Government service. He was nominated a Fellow of this University in 1871.

In recognition of his valuable services in the cause of Medical Science in India, the title of Rai Bahadur was conferred upon him in 1872, and at the close of 30 years of Government service in 1884 he was created a C. I. E. •

Babu Gaurdas Bysak was appointed a Fellow of this University in 1872. He was a student of the old Hindu College. He was a frequent contributor to the journals of the Asiatic Society and, until lately, he regularly attended the meetings of our Senate and Faculty of Arts.

Mr. J. H. Gilliland, M.A., late Professor of Mathematics in the Presidency College, and for over two years the Registrar of our University, was a valuable member of the Bengal Education Department. In November 1898 he was obliged, on account of continued ill-health, to resign his appointment as Registrar; and the Syndicate, in accepting his resignation, recorded their high appreciation of the valuable services rendered by him to the University during his tenure of office.

The death-roll of the year is inscribed with the name of one who, though he ceased to be a Member of our Senate in 1887, was formerly long associated with this University and did much to promote the cause of Education in this country—I allude to the late Sir William Wilson Hunter, K.C.S.I., C.I.E., one of our ex-Vice-Chancellors, whose death has been so recently announced. His distinguished career and services are so well known, and have been so readily and conspicuously recognised, that I feel I should scarcely be justified in occupying your time this afternoon in recalling the details of that career and of those services to your attention.

I have now to refer to those of our Fellows who have retired from India during the last year, and have thus ceased to be Members of our Senate.

Mr. Justice O'Kinealy, M.A., LL.D., was appointed a Fellow of this University in 1876, and, as a distinguished Arabic scholar, he served for several years as a Member of the Board of Studies in Arabic, Persian, and Urdu. He was a prominent Member of our Faculty of Law, of which he was the President in 1879, and was for many years a Judge of the Calcutta High Court.

Dr. A. F. R. Hœrnle, C.I.E., M.A., PH.D., Principal of the Calcutta Madrasa, was one of the most distinguished members of our Senate. His labours in the field of Indian Palæography and Epigraphy, and his work on the Bower Manuscript, have made his name well known wherever Oriental Scholarship is prized. In recognition of the eminent services rendered by him to the cause of Oriental Scholarship, the Government conferred on him the distinction of a Companion of the Indian Empire.

Mr. F. J. Rowe, M.A., came out to India in 1870 as an officer of the Bengal Education Department, and was appointed a Member of our Senate in 1879, and was for some time officiating Registrar. He was untiring in his efforts to bring about a satisfactory system of conducting our examinations, and on the eve of his retirement rendered a signal service to the University by the introduction of a scheme for the appointment of a Revising Board of Examiners.

Col. D. O'C. Raye was a distinguished member of the Indian Medical Service, and was appointed a Fellow of this University in 1882. At the time of his retirement he held the appointment of Inspector-General of Civil Hospitals, Punjab.

Lt.-Col. J. O'Brien, M.A., M.D., joined the Indian Medical Service in 1870, and at the time of his retirement was Senior Professor of Surgery in the Calcutta Medical College, and First Surgeon in the College Hospital. He was appointed a Fellow of this University in 1885, and was President of the Faculty of Medicine in 1894.

Lt.-Col. J. Scully, I.M.S., was appointed a Fellow of this University in 1887, and was attached to the Faculties of Medicine and Engineering. At the time of his retirement he held the post of Assay Master of Her Majesty's Mint in Calcutta.

Lt.-Col McArthur, R.E., was for some time Secretary to the Government of Bengal, P. W. Department, and was a Member of our Faculty of Engineering.

Col. C. W. J. Harrison, R.E., was President of our Faculty of Engineering in 1887.

After serving as Member of a Commission to enquire into the System of Canal Administration in Orissa, he was appointed Chief Engineer and Joint Secretary to the Government of



*Bengal.* Subsequently he held the post of Chief Engineer in the N. W. Provinces.

Mr. Arthur Phillips, M.A., became an Advocate of the Calcutta High Court in 1871, and in November 1880 was appointed Standing Counsel in the Calcutta High Court, which office he continued to hold with distinction until his retirement from practice. He was nominated a Fellow of this University in 1873, and in 1875 he was appointed Tagore Professor of Law.

Mr. H. Bell was one of the senior Members of our Senate, having been appointed in 1871.

Lt.-Col. C. J. H. Warden, M.D., I.M.S., came out to India as a member of the Bengal Medical Service in 1874. He was appointed Professor of Chemistry in the Calcutta Medical College, and Chemical and Opium Examiner to Government in 1879. He became a Fellow of this University in 1886, and was attached to the Faculties of Arts, Medicine, and Engineering.

In my address last year I referred to the marked difference in numbers between the candidates for Examination in 1857 and in 1899, and it would be unprofitable to refer to these figures again on the present occasion. The vast increase in the number of candidates must be familiar to all acquainted with the doings of our University. I am, however, in a position to say, and I am gratified at being able to make the announcement, that the result of the Examinations for

the present year is favourable, except as regards the B. L. Examination, which is not quite up to the usual standard.

It must be borne in mind that our University, the very opposite in this respect of the great Universities of England, is an Examining and not an Educating Body. Our principal office, or function, is to ascertain the result of education afforded at other places, not ourselves to afford that education. And from this point of view it has sometimes occurred to me, whether the courses prescribed for, and leading up to, those examinations may not be open to the criticism that they are too long, that quality, perhaps, has, in the selection of books for any particular course, been sacrificed to quantity, and whether, in order to attain thoroughness, as opposed to superficiality,—an end we must all desire to facilitate—the course of study might not be improved by lessening the number of the books upon which the examinations are based, and selecting fewer but of a more standard type. I entertain no doubt that this subject has been carefully considered by those immediately responsible in these matters; at the same time it is obviously one which ought not to be lost sight of.

I have remarked that nothing very stirring has disturbed our University serenity during this year, but, whilst we have been quiet, those

interested in the cause of Education in the West of this vast Empire have shown signs of considerable activity.

One of the most important points, which the Educationist in this country ought at the present day to have prominently in view, is the necessity of so directing education that the student of the various branches of Science may not only learn all that is now known, but may also discover new truths and so add to the stock of human knowledge.

In the early days of our University it might have been considered sufficient if the graduates learned the truth which had already been discovered, but we have been now in existence for nearly half a century, and if we are to maintain our position amongst our sisters in the West, and if our graduates are to hold their own with those of the great Universities of Europe, it is time that the foremost of them turned their minds to the conduct of original research with a view to widening and extending the bounds of knowledge. Rich, doubtless, as is the heritage of knowledge transmitted by our predecessors, we shall ill merit that inheritance if we sit down in complacent idleness, and simply rest content with what we already have, instead of using it as a means for its further augmentation.

In days now long past and gone, days of which the Indian student may justly be proud,

the light of knowledge first shone in the East, and from the East the West borrowed that light. But so far, at any rate, as the sphere of physical science is concerned, the West has now repaid the loan with handsome interest, and it is high time that under those conditions the East should awake from her slumbers and emulate the animating example of the West. To borrow a metaphor from the mercantile world, if the Indian graduate import his knowledge from the West, and have no knowledge to export in return, the balance, on this trading in intellect, must inevitably be against India.

Our University has of late directed its attention to remedying this, and to encouraging the study of original research on the part of its graduates. The Rules for the award of the Premchand Roychand Studentship have been so modified as to make original research a condition of its tenability. The recent institution of the degree of Doctor of Science in this University also aims at encouraging the same scientific study, whilst the ambitious scheme so munificently promoted by Mr. Tata at Bombay, for the foundation of a University of Original Research, ought to afford material assistance in the same direction.

And whilst I am upon this topic, may I venture to make—I will not say an appeal, but a Vice-Chancellorial suggestion—to the great

zemindars and the wealthy Native merchants of this the richest, and perhaps the most advanced, Province of our Indian Empire, as to the establishment of one or two more Studentships with a view to the encouragement of Original Research. At present the Premchand Roychand Studentship is the only one of its kind attached to our University. In making this suggestion, I am not unconscious of the well-known and well-directed generosity of those zemindars and of those merchants, of the serious calls which are now being made upon the purses of the generous and the charitable, and of the heavy burden which is cast upon the wealthy Natives of Bengal in the support of their families, using that expression in the Native, and not in the European and more limited sense of the term. But to cite the language of one of my most distinguished predecessors in my present office : “ I was putting in a plea for another form of the Family—for that intellectual posterity which every man may obtain for himself—for descendants in whose hands every bequest increases usuriously, and who offer up to their ancestors a daily oblation of new knowledge and new truth. ”

And if we must admit, with regret, that the capital invested in the cultivation of Original Research be small, it is equally pleasing to note that in India the skilled labour available for the

purpose is by no means inadequate. An Indian votary of Science, upon whom we conferred the Honorary Degree of Doctor of Law the year before last, has been devoting a life-long service in preparing the ground for the cultivation of Science by his countrymen. Another very distinguished graduate has been doing substantial original work in the domain of Mathematics, until that most jealous Mistress, the Law, lured him from his problems to the study of Indian Codes, whilst a third has recently been honored by the University of London for original work in the field of Electrical Science.

Nor ought I to omit a passing, but most well-deserved, tribute to Mr. Paranjpe of Bombay, who has recently carried off the blue riband of my own University, thus demonstrating the high capabilities of the Indian intellect under proper training. With such examples, the Indian student should work vigorously and steadily in the field of Original Research, and if he do so, his harvest, in the end, ought to be a rich one.

I have very little more to say. It is usual on these occasions to speak a few words of congratulation and advice to those who have taken their degrees. On this occasion last year I dwelt rather fully upon these matters, and I scarcely think I ought to weary my present

audience, many of whom were here last year, by repeating what I then said.

Whilst I congratulate those who have taken their degrees, I would point out to them that the really serious, and perhaps the more trying part of their career is probably commencing, and, however successful they may have been in the past, they ought to regard that success as an incentive and a stepping-stone only to yet further triumphs in the future.

The degrees conferred by this University are eagerly sought for, and are much valued. It is often said, and no doubt truly said, that students, when working for high academical honors, are not animated by the highest motive, that of acquiring knowledge for its own sake, but with a view to assisting and promoting their ultimate careers, or, as it is said, to get on in the world. If that be the motive, and, doubtless in many cases it may be, it is difficult to quarrel too seriously with it : it is natural : we live in a practical and utilitarian age, and it is no illegitimate ambition to seek to rise in the world, an ambition, perhaps, which has not escaped many of us. We may fairly remember, for it is a matter of almost common knowledge, that many of our graduates are poor, that they will have to earn their own livelihood, and a high degree is calculated to assist them in this direction. What I would venture to impress

upon you is, to make your work honest and thorough, and not merely superficial. Thoroughness and accuracy go far towards ensuring success in life ; so let your work be sound and solid, a result which can only be attained with much and serious labour. But you will be amply repaid, for in the race of life—and the race now is keen and the competition severe—thoroughness must prevail over superficiality, and accuracy over looseness. I last year said a few words upon the necessity of patience,—and I do not propose to repeat myself,—a quality so essential to success in the profession which, I infer, so many of you propose to join, and to which, for so many years, I have had the honour to belong. And speaking of the profession of the Law, let me point out to those who are about to enter upon it, the career of the late Sir Romesh Chunder Mitter, as illustrating how one of the highest judicial positions in the land may be attained by Native gentlemen, who possess and evince the high qualities which so eminently distinguished that learned judge. Choose for your mottoes, Honesty, Industry, Thoroughness, and Patience. Most of us have to labour, and though at times, when weighed down with pressure of work, one may think how pleasant and peaceful it would be to lead a life of leisure, I will not say of idleness, that feeling to a man who has had a busy and



useful life soon wears off. There is not much for complaint in having to work ; there is ever something to attain, yet something more to achieve. To you just starting upon the great struggle of life, when you will want stout hearts, energy, and determination, I recall the beautiful lines of Longfellow :

“ Let us then be up and doing,  
With a heart for any fate ;  
Still achieving, still pursuing,  
Learn to labour and to wait. ”

Doing and achieving, labouring and waiting, strive to be a credit at once to yourselves, to your University, and to your country.

*The 16th February, 1901*

The Right Hon'ble George Nathaniel, Baron Curzon  
of Kedleston, M.A., F.R.S., P.C., G.M.S.I., G.M.I.E.

*Chancellor*

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

On both of the two occasions on which it has been my privilege to address you as your Chancellor, I have indicated my belief that changes are required in our system to enable both the Government and the Universities to play their respective parts in the scheme of Indian education more efficiently than is now the case. I have led my hearers to hope that the Government of India had in view a more diligent discharge of its own responsibilities, as well as a reconciliation, if possible, of the singularly heterogeneous and conflicting shapes which education as at present managed in this country is allowed to assume. At the same time I indicated in my Convocation address of last year that I proposed to go slowly. Gentlemen, I have been compelled to go even more slowly than I anticipated, a result that has been due not so much to the complexities of the subject, though these are great, as it has been to other pre-occupations. I had hoped to be able to meet you this winter and to discuss with you

the outlines of a new plan : and I think that these hopes would have been realised, had I not found my attention diverted, and my time taken up by great and absorbing administrative questions, such as those of Famine and Frontier Policy and many other calls, which have not left the time either to my colleagues or to myself to carry to completion the views which we have formed of our responsibilities in respect of education. Not that we have been idle. This is far from having been the case. Our Education Resolution of October 1899 was an indication of our desire to secure greater unity of local action, and to see that the policy laid down by the Education Commission of 1882 was not evaded or ignored. I might specify other administrative acts and orders which have testified to a similar resolve. I merely refer to them now in order to say that deferred execution does not mean either disappointed hope or dropped intention ; and that next year, when I meet you for the fourth time at this annual celebration, I hope to be able to take you more fully into my confidence than is possible on the present occasion.

There is, however, an additional reason why, even if I had a tale of interest to unfold, I should be reluctant to seize the present opportunity to do it. When our late Vice-Chancellor, Sir Francis Maclean, retired after two years of faithful and strenuous service to

this University, for which I am confident that I am only speaking both for the Senate, the Syndicate and the various Faculties in expressing to him our warmest thanks—I was fortunate enough to persuade my Hon'ble Colleague, Mr. Raleigh, to take his place. I use the word fortunate with great deliberation; not merely because I am privileged to count Mr. Raleigh among my Colleagues, or because of his very uncommon intellectual and literary attainments, but because of his almost unique familiarity with University life, and his profound inoculation with what I may call the academic serum. I am naturally rather inclined to think that to have been an under-graduate and a graduate of Balliol under Professor Jowett, and then to have been a Fellow of All Souls under Sir William Anson, is not a bad academic hall-mark to bear upon one's person, since I am lucky enough to share both those advantages with Mr. Raleigh. But he had the leisure, as well as the inclination, to devote himself more exclusively to University affairs than is open to any man who has been swept off his feet in the mill-race of English politics. He became an Oxford Lecturer and Professor; and I venture to assert that, in the long line of eminent men, who have served as Vice-Chancellors of the Calcutta University you have never had any one better qualified, both by aptitude and by learning, to

guide your proceedings, than the new incumbent of that post. I have been rejoiced, therefore, to have so little to say to you to-day, because I know that I should thereby provide you with the treat of listening to the discourse which, at my special request, he has undertaken to deliver.

I will only intrude between him and you for the further time that is required to offer an explanation upon a single but not unimportant point. It is known that I have not, so far in the present year, invited the graduates of this University to proceed, according to an experimental custom initiated by Lord Lansdowne in 1891, to the election of a Fellow or Fellows ; and it has been assumed in consequence that I have extinguished a privilege to which I believe that some value is not unreasonably attached. This is an incorrect assumption. I have merely imposed upon the graduates, who have till lately exercised the privilege, a self-denial similar to though much less than that which I have temporarily accepted myself. During the two years, since I became Chancellor, twenty-one vacancies have occurred in the list of Fellows which it was open to me to fill, but of which I have only filled seven by nomination and have given two to election. I have, therefore, refrained from utilising my own prerogative of nomination in as many as twelve cases ; and

my reason has been this. On the one hand I have not a doubt that the present list of the Senate, which commenced in 1857 with only forty Fellows, but which in 1890 touched a maximum figure of 220 Fellows, has been allowed to grow to immoderate dimensions. Even now, with as many as 180 Fellows, many of whom live far away from Calcutta, and never come near to our meetings or proceedings, the list is overswollen. But I am even more impressed with the manner in which the Fellowships have hitherto been filled both by nomination and by election. Now I speak as an old University man, who, like my friend, Mr. Raleigh, has been the Fellow of a distinguished Oxford College. If I may be allowed to quote my personal experience, I had to satisfy certain high academic standards before I could stand as a Fellow at all. I was not merely appointed *honoris causa*, still less because I had canvassed the votes of the electors. I was not given a distinction, that endured for a life time, irrespective of whether I took any interest in the work or not. My honour was, in fact, academic, terminable, and charged with a definite obligation. It was not titular, perpetual, and irresponsible. It seems to me that, different as our circumstances are, we may derive some useful lessons from our English forerunners and models. There are certain

propositions to which I think that none of us will hesitate to subscribe. The first is that a University is an institution which exists primarily for the encouragement of learning, and that educational standards, should, therefore, be allowed a predominant influence in its administration and its awards. The second is that a Fellowship, unless it be an honorary Fellowship, which is quite a different thing, is a duty as well as a distinction, and that those who are unable to discharge the duty are not well qualified to retain the distinction. The third is that a stream of fresh life should, as far as possible, be perpetually passing through the veins of the University organism ; in other words that, like the Fellowship which I myself held, our Fellowships should probably in future be held for a fixed period, capable of renewal. The fourth is that, just as at Oxford the graduate influence of the University is represented by those who choose to take the trouble to come up to Oxford and there to discharge their functions, while those who drift away to a distance or into other occupations cannot exercise their powers by paper or by proxy, so is the system of out-voting, with all the wire pulling and canvassing that it engenders, a source not of strength, but of weakness, to an institution.

Gentlemen, I do not believe that there is one of these propositions which your reasons and your

consciences will not equally endorse. They are the considerations which I have for some time been pondering, and, although I am far from having definitely made up my mind on the matter, I think it desirable to present them to you as the ideas which are in my mind. My one ambition is to make this University worthy of its position as the premier University in India—to set before it a high ideal and to render it capable of following in the footsteps of its European prototypes. Indeed I should like to open up before it vistas of future expansion and influence such as have not yet dawned upon its vision. But these it will only realise if it remembers that its primary aim is the dissemination of knowledge, and the training for life ; and that its powers and resources are given to it, not to satisfy the ambitions of individuals or the designs of cliques, but to promote the intellectual service of the community at large.

I have now great pleasure in calling upon your Vice-Chancellor to address you.



*The 16th February, 1901*

The Hon'ble Mr. Thomas Raleigh, M.A., D.C.L.

*Vice-Chancellor*

YOUR EXCELLENCIES, YOUR HONOUR, LADIES,  
AND GENTLEMEN OF THE UNIVERSITY,

Your Lordship will allow me to express, in a single word, my grateful sense of the welcome you have given me. The office of Vice-Chancellor, regarded as a distinction, is beyond my deserts; regarded as a responsibility, it is beyond my powers. I trust that your Lordship and the Fellows will bear with me if my performance should fall short of my earnest desire to maintain and extend the credit of the University.

My first official duty is to summarise briefly the events of the past academic year. Degrees in Science have been established; and some additions have been made to the scientific subjects included in the programme of the Entrance and F. A. Examinations. Two years ago we appointed a Board to "moderate" the questions set in these two examinations. The object was to secure a greater uniformity of standard, and we are now able to report that the plan has been attended by a considerable measure of success. A scheme has been sanctioned by

the Government of Bengal which provides for what is called bifurcation of studies in High Schools. A pupil who has passed the annual examination of the Third Class may go on to prepare for our Entrance Examination, or he may take a practical course, more adapted to fit him for business pursuits. The arrangements for the necessary examinations are now under discussion.

The Senate has lost two members during the past year. Mr. Mann has retired, after long service as a teacher of English in this city and in the mofussil, and the Hindoo community deplores the loss of Guru Prosad Sen, an able and enlightened man, who did good service to the cause of education.

In this, as in all places of learning, the death of Professor Max Müller is sincerely mourned. His life was devoted to the languages, philosophies, and religions of India; and we lose in him a learned and sympathetic interpreter between the East and the West. Your Lordship and I have reason to know that in him learning was united with the amiable virtues; we remember him as a kind friend, a charming companion, an honoured Fellow of the College to which we both belong.

There is still one event to be recorded: I keep it to the last, because it concerns myself. Sir Francis Maclean, Chief Justice of Bengal,

has ceased to be our Vice-Chancellor. We have the consolation of knowing that he remains a resident Fellow, and that we can invoke his powerful aid in any matter of importance which concerns the interests of the University.

In the list of Sir Francis Maclean's predecessors I find the names of four Legal Members of the Supreme Council. Two have passed over to the majority—Mr. Ritchie, whose early death deprived Calcutta of a greatly valued citizen, and Sir Henry Maine, who spoke from this chair with the authority of one who was both jurist and scholar. Lord Hobhouse and Sir Courtenay Ilbert are still active in the service of the State. Your Lordship must bear the responsibility of having added a fifth and less distinguished name to the list.

I take up this great succession with some misgivings, and my misgivings are not lessened by the congratulations of my friends, because in a surprising number of cases these congratulations have been accompanied by expressions tending to the disparagement of the University. It is not putting the case too strongly to say that, by many persons well-qualified to judge, our whole University system is regarded with critical suspicion or with positive disapproval. Let me say at once that, in my opinion, the charges made against us are, to some extent at least, exaggerated and unfair. In the first place,

our critics seem to me to take too little account of time. The Presidency Universities are now little more than forty years old. Read what was said of the great Universities of Europe at that stage of their existence, and you will find that there were eminent scholars and accomplished Popes who looked upon the Schools of Paris and Oxford with little favour. They complained that vast numbers of young men were brought together to acquire a verbal and superficial knowledge of many subjects, and that men were licensed to teach before they had been properly taught. They complained also that the constant discussion of abstract questions was producing a controversial temper, hostile to legitimate authority in Church and State. Oxford has long ago passed out of that early stage of her development ; moderation and dignity are now the characteristic notes of her culture. We do not claim to rank in the same category with Oxford yet, but give us time before you decide that we never can.

- Again, it seems to me that our critics do not make sufficient allowance for the specially difficult conditions under which our work is done. At Oxford there are, speaking generally, no mental barriers between the teacher and his pupils. He and they have gone through the same discipline ; they have all grappled with Latin and Greek in their boyhood ; they have

lived under the same kind of authority, and in the same habits and beliefs. Whether they know it or not, their minds were fashioned for them long before they were born, by the great influences of European civilisation—Greek Philosophy, Roman Law, and Christian Theology. They own allegiance to the same intellectual dynasty of “dead yet sceptred sovereigns who still rule our spirits from their urns.”

In our Indian Colleges there are often obstacles to be overcome before the teacher can bring himself into contact with the minds of his pupils. He expounds, let us say, a scientific doctrine, or a period of history, in English, which very probably is not his mother tongue. He addresses a class drawn from different communities, speaking different languages at home brought up in different beliefs. Many of them know English only as a book language ; they have to follow with close attention the grammatical structure of each sentence. Is it matter for surprise if they come away without having mastered the facts and principles which the teacher has been labouring to impart ?

Of our difficulties, so far as they are due to differences of belief, I shall not speak to-day ; the question is too large. So far as they are due to differences of language, the remedy seems to lie in the constant improvement of our English teaching. For the Indian Student of our day,

English is the gateway of science, just as Latin was the gateway of learning for the student of the middle ages. We must teach English as a classical language, aiming not merely at fluency, but at scholarship. The business man may be content with fluency ; the Scholar is he who economises words, because he knows their value.

I may, perhaps, be told that these remarks have nothing to do with this Convocation, that the Calcutta University is not a teaching but only an examining body. Before answering this objection, I will ask a question which Max Müller was fond of propounding to his colleagues at Oxford. What is a University ? If the question is put to a member of my profession, he will no doubt begin by explaining that *universitas* is a term of Roman Law, which is used to denote a number of persons who, for certain legal purposes, are treated as one body. When the word first became English, it was proper to speak of the university of weavers in London, meaning the whole body of persons practising that trade. In the Middle Ages of the Christian era, the whole body of a trade was represented by a company, whose governing members were invested by law and custom with large powers of regulation. In particular, it was their duty to see that no man should set up for himself until he had passed the proper tests and been recognised as a master able to direct

workmen and train apprentices. When the teachers of Paris or Oxford aspired to corporate privileges, they were following the example set them by the organised trades. They formed a company, in fact, and the chief duty of the governing members was to see that no man set up to teach until he had proceeded to the degree of Master or Doctor in the regular way.

It seems, then, that the Universities of Europe are, in their origin, Examining Universities. Of Oxford and Cambridge we are almost justified in saying that they retain that position to the present day. In both the Professoriate is, comparatively, a modern creation ; and in both the work of teaching remains for the most part in the hands of the Colleges. When a student enters his name at a German or a Scottish University, he expects to receive all the instruction he requires from the Professors. But at Oxford a man may go through his course and take his degree without ever entering the class-room of a Professor. If we say that Calcutta is an Examining University, we are only saying that it conforms to the type of Oxford and Cambridge, not to the type of Edinburgh or Berlin.

If I may say so, our critics are too ready to assume that the acknowledged defects of our system are peculiar to British India. Our constitution may be defective ; so are the Oxford

University Statutes. The standard of our degrees is not, perhaps, so high as it ought to be. But when I examined in the Schools at Oxford it was my duty to pass, and I did pass a very considerable number of gentlemen, who ought to display great mobility in the field of learning, because they travel with a minimum weight of equipment. I state these facts, not by way of disparaging other Universities, not by way of defending or slurring over the faults of our own system, but simply to show that the burden which we bear is the burden which the modern examination system has laid upon almost every University in the civilised world.

For my own part, I cherish the hope that this dismal art of Examination is only in its infancy, and that some day labour-saving appliances will be invented, to diminish the intolerable strain which our system lays upon Examiners and Examined.

If then we are forced to admit that Calcutta does not rank with Oxford, wherein does the difference consist? Not, I believe, in anything you can put into a Regulation; not in anything which can be brought to a statistical test; but simply in the life of the place. In one point Oxford has an immense advantage. Her colleges lie close together, and they lie within the walls of a city of moderate size. Rivals, but friendly



rivals, they stimulate and supplement one another; they contribute to a common life which none who have shared it can ever forget. Our colleges lie far apart, and the City Colleges are lost to view among the crowded population of a great trading settlement. Is it possible to bring them all together in spirit, to imbue them with a common affection for the University? The problem is not an easy one; the event must show whether it can be solved or no. To you who are taking your degrees to-day I would make this appeal. You owe the University something, if it were only the letters now attached to your names. Whatever your successes or your opportunities of helping us may be, do not cease to take an interest in the life of the place.

I have endeavoured to explain, and, so far as I honestly can, to defend, our position as an examining body. But it must be remembered that the University is not merely an examining Board. Our Act of Incorporation empowers us to make regulations touching the qualifications of candidates for degrees and the previous course of instruction to be followed by them. The power is not so wide as I should like, but it is wide enough to give the University a controlling influence over higher education, if it is strenuously and consistently used. I cannot indicate the lines on which this part of our work may

best be done, because my knowledge of the affiliated institutions is not sufficient to justify me in forming definite opinions. But I hope in time to make the acquaintance of at least a considerable number of those who are giving instruction to candidates for our degrees, and to discover by personal inquiry whether they receive from us the encouragement and guidance which they have a right to expect from the University.

Your Lordship's address was shorter than we expected and wished it to be, but, short as it was, it will give rise to much discussion. For the first time, the Chancellor asks the University to consider the possibility of constitutional reform. It is only a possibility; and I shall not attempt to be definite and decided when your Lordship has deliberately chosen to be general and guarded.

No great corporation can live and thrive unless it knows how to adapt itself to changing circumstances. When it is possible, we prefer to effect necessary changes by the action of the society itself. Where the changes required are such as the society cannot make for itself, we may have recourse to the higher authority of the State from which our limited powers are derived. We need not regard this alternative with resentment or with unreasonable fear. Fifty years ago, when Her Majesty's Ministers

announced their intention to reform the English Universities, the announcement was received with indignation and alarm. There were wise men who thought that the glory of Oxford had departed. The strife is over and we can judge the reformers of that day by the results of their work. The results have not been all good ; there is some loss to balance the gain. But the gain has been great ; the Oxford of to-day is more active, more useful, more truly national than the Oxford of fifty years ago. Her fame as a seat of learning and as a nursery of statesmen has not diminished ; her hold on the affection of her sons is as strong as it ever was. If Calcutta is to pass through the same ordeal, I trust that the same good fortune may attend her.

I may have wearied some of you by my persistence in returning to the comparison between Oxford and Calcutta. My excuse must be that both these literary commonwealths have a strong claim on my personal allegiance. It is never quite safe to balance the attractions of the old love against those of the new, but at this moment and amid these surroundings I feel that the claim of Calcutta is on the stronger of the two. Oxford sits secure ; none of her subjects can hope to add to the strength of her position or the lustre of her name. Calcutta is still in the period of stress ; her foundation was regarded by many as a bold experiment, and

there are those who think that the experiment has not been wholly justified by the event. My aim has been to show you, Graduates of the University, that while there is some cause for doubt and inquiry, there is no cause for despondency. If we mean to make this a great seat of learning, there is much work to be done, and we need men to do it. In the words of Sophocles "towers are nothing and ships are nothing, if there be not men to dwell therein." The best constitution we can frame is nothing, if there be not men who love learning for its own sake, and not merely for the sake of the rewards which their learning may bring. Such men I know among those who are teaching and learning in our Colleges to-day; and my heart-felt wish for the University is that the succession may never fail.

*The 15th February, 1902*

The Right Hon'ble George Nathaniel Baron Curzon  
of Kedleston, M.A., F.R.S., P.C., G.M.S.I., G.M.I.E.

*Chancellor*

GENTLEMEN,

I propose this afternoon to depart from the practice that is usually adopted by the Chancellor of your University, and that has hitherto been followed by myself at these Annual Convocations. It is the custom to address the assembled Fellows, Graduates, and Students upon certain aspects of the problem of Higher Education in India. I refrain from doing so on the present occasion, partly because I have, during the past year, enjoyed more than one opportunity of making my views public on the matter, partly because we meet to-day in the interval immediately preceding an inquiry by Commission into the system of University Education in India, and partly again, because my honourable colleague, the Vice-Chancellor, who is to be the President of that Commission—an appointment which I consider that we may congratulate ourselves on his having consented to take—will presently himself address a few words to you on the subject. In these circumstances, I think that I may fairly lay claim to the luxury of an

academic holiday, and may seize the privilege of speaking to you on other topics.

I see before me a number of young men who have just taken their degrees and who are about to go out into the world, some to serve Government, some to practise the law, some to be teachers, some to be journalists, some to follow other professional pursuits, some perhaps, but I hope not many, to do nothing at all. Yearly from the different Indian Universities a similar stream of the youth of the country pours forth, and is absorbed in the great whirlpool which we call life. How will they fare there, what fortune awaits them, will they rise to the surface by their character or their abilities, or will they get sucked under and submerged? Are the chances in their favour, or are there dangerous eddies and currents which are liable to draw them down? If the latter be the case, can the Chancellor of an Indian University, who, to a certain extent, is in the position of the master-navigator, under an obligation to study the chart and to be familiar with the movement of the winds and tides—can he offer them any friendly warning or counsel which may assist them in the ordeal with which they are confronted? If I assume this prerogative on the present occasion, pray believe that it is not from any confidence in my own power to act as a prophet or a guide, but rather from the intense interest

that one who has just passed his second youth—for I think that youth may be said to consist of two parts of twenty years each—cannot fail to take in those who are just passing the first.

It is an Indian audience that I am addressing, and it is therefore of Indian character, surroundings, and temptations that I propose to speak. Just as there are different storm-charts for different seas, so are there features inherent in physical and climatic surroundings and characteristics associated with nationality or temperament, that differentiate the population of one country from that of another, and that suggest varieties of precept or admonition. For the moment I am an Englishman addressing Indians. If I were an Indian addressing Englishmen, I daresay I might have a number of remarks to make that would be equally pertinent, though they might not be identical. Nothing in either case is easier than for a speaker to flatter his audience. I think that I could without difficulty construct a catalogue of the Indian virtues, for I know them both by contact and by repute. You might applaud, but you would not go away any the wiser; while I should have gained nothing better than your ephemeral cheers. This is not what I want to do. I do not propose to-day to hold up a mirror to your merits. Let us accept them and put them in the background. I want rather to see the dangers

to which in the several professions, that I have named, you are liable, and to put you on your guard against what seem to be the temptations and the weaknesses that lie athwart your future careers. A good many of you, as I have said, will probably enter, and I daresay that still more aspire to enter, the service of Government. I do not say that this is not an honourable ambition. Indeed, if it is synonymous with a desire to serve your country, it is the most honourable of all ; whereas, if it signifies no more than a desire to earn a comfortable billet, and there contentedly to rust, it is the most despicable. I will assume, however, as I think that I reasonably may, that those of you who propose to adopt this career desire to do so with the fullest intention of justifying your selection and of rendering public service. What are the chief perils against which you have to be on your guard ? I think that they are two in number. The first of these is the mechanical and lifeless performance of duty, the doing a thing faithfully and diligently perhaps, but unintelligently, and therefore stupidly, just as a mechanical drill in a workshop will go on throughout the day, so long as the steam is in the boiler, punching an endless rotation of holes. This is a danger to which the Indian with his excellent memory, his mastery of rules and precedents, and his natural application, is peculiarly liable. He becomes an



admirable automaton, a flawless machine. But when something happens that is not provided for by the regulations, or that defies all precedent, he is apt to find himself astray. He has not been taught to practise self-reliance, and therefore he is at a loss, and he turns to others for the guidance which ought to spring from himself. This is a fault against which you ought to struggle unceasingly, for there is no malady that grows so quickly as dependence upon others. Accuracy and fidelity may constitute a good subordinate, but by themselves they will never make a good administrator, and they will never carry you out of the ranks that follow into the ranks that lead.

The second danger that I would ask you to shun is the corollary of the first. You must not only learn to be self-reliant, but you must be thorough. You must do your work for the work's own sake, not for the grade, of the promotion, or the pension, or the pay. No man was ever a success in the world whose heart was not in his undertaking. Earnestness, sincerity, devotion to duty, carry a man quickly to the front, while his comrade of perhaps superior mental accomplishments, but with deficient character, is left stumbling behind. Do not imagine for one moment that there is any desire on the part of the English governors of this country to keep native character and native

ability in the background. I assert emphatically, after more than three years' experience of Indian administration, that wherever it is forthcoming it receives unhesitating encouragement and prompt reward. An Indian who not only possesses the requisite attainment, but who has energy, a strong sense of duty, and who runs straight, must come to the front. He is indispensable to us in our administration. For, in addition to the virtues of his character, he already possesses the inestimable advantages, in which no foreigner can really cope with him of familiarity with the language, the people, and the clime. If you look round the world and inquire why it is that in so many foreign countries the Englishman, without any of these native advantages, has yet been invited to undertake, and has successfully undertaken the task of regeneration or reform, you will find that it has been because of the universal belief in his integrity, his sincerity and his purpose. People know that his heart is in his task, and that, when the pinch comes, he will stick to his post. Therefore, I cannot give to you, young Indians, better advice—and I give it, I can assure you, without a trace of national vanity—than to say, Go you, and do likewise; avoid superficiality; put your soul into your work; be strenuous; and assuredly you will not fail of honour in your own time and country.

The same reflections apply, *mutatis mutandis*, to those among you who intend to embark upon a professional career whether as engineers or doctors, or in whatever walk of life. The same shortcomings will keep you back. Similar standards are required to urge you on. The world is moving very fast: and the man who thinks he can stand still will presently tumble off into space. In the broad field of professional activity, I hardly know one pursuit in India in which there exists any racial bar. There is nothing in world to prevent an Indian from rising to the topmost rung of the ladder in the practical callings. Efficiency is the final test, and self-reliance is the golden rule.

Some of you, whom I am addressing to-day, will pass out of this hall to the study or the practice of the law. You too have your advantages, for it cannot be doubted that the Indian intellect possesses unusual aptitude for legal pursuits, and that the extent, to which the principles as well as the practice of alien systems of law have been assimilated in this country, is one of its most remarkable features. But here, too, there are certain pitfalls yawning in front of you, which you must endeavour to escape. I do not say that they are not visible elsewhere, or that they are not to some extent common to every Law-court and every Bar. That may be a truism, but it is neither a palliation nor an excuse. The first

temptation that you should avoid is that of letting words be your masters, instead of being masters of your words. In a Law-court the facts are the first thing ; the law is the second ; and the eloquence of the barrister or pleader upon the facts and the law is the third. Do not let your attention to the third subject obscure the importance of the first and second, and most of all the first. Words are required to express the facts, and to elucidate or to apply the law, but when they become the mere vehicle of prolix dissertation, they are both a weakness and a nuisance. The second danger of the Law-courts is the familiar forensic foible of over-subtlety, or, as it is commonly called, hair-splitting. We know what people mean when they say, That is a lawyer's argument : and although the taunt may often be undeserved, there must be something in it to explain its popular acceptance. Try, therefore, to avoid that refining, and refining and refining, which concentrates its entire attention upon a point—often only a pin-point—and, which forgets that what convinces a Judge on the bench or a Jury in the box is not the adroitness that juggles with minutiae, but the broad handling of a case in its larger aspects.

I turn to those young men who are going to be teachers of others. I pray them to recognize the gravity and the responsibility of their choice. Rightly viewed, theirs is the foremost of

sciences, the noblest of professions, the most intellectual of arts. Some wise man said that he would sooner write the songs of a people than make its laws. He might have added that it is a prouder task to teach a people than to govern them. Moses is honoured by the world beyond David, Plato beyond Pericles, and Aristotle beyond Alexander. Not that all teaching is great or all teachers famous. Far from it. Much teaching is drudgery, and many teachers are obscure. But in every case the work is important, and the workman should be serious. The first thing I would have you remember therefore is, that you are not entering upon an easy, or an idle profession. It is the most responsible of all.

When you have realised this guiding principle, the next thing to bear in mind is that the teacher should profit by his own previous experience as a student. He should not inflict upon his pupils the mistakes, or the shortcomings, by which his own education has suffered. For instance, if he has been artificially crammed himself, he should not proceed to revenge himself by artificially cramming others. Rather should he spare them a similar calamity. The great fault of education, as pursued in this country, is, as we all know, that knowledge is cultivated by the memory instead of by the mind, and that aids to the memory are mistaken

for implements of the mind. This is all wrong. Books can no more be studied through keys than out-of-door games can be acquired through books. Knowledge is a very different thing from learning by rote, and in the same way education is a very different thing from instruction. Make your pupils, therefore, understand the meaning of books, instead of committing to memory the sentences and lines. Teach them what the Roman Empire did for the world, in preference to the names and dates of the Cæsars. Explain to them the meaning of government, and administration, and law, instead of making them repeat the names of battles or the populations of towns. Educate them to reason and to understand reasoning, in preference to learning by heart the first three books of Euclid.

Remember, too, that knowledge is not a collection of neatly assorted facts like the specimens in glass-cases in a museum. The pupil whose mind you merely stock in this fashion will no more learn what knowledge is than a man can hope to speak a foreign language by the poring over a dictionary. What you have to do is not to stuff the mind of your pupil with the mere thoughts of others, excellent as they may be, but to teach him to use his own. One correct generalisation drawn with his own brain is worth a library full of second-hand knowledge. If the object of all teaching is the

application to life of sound principles of thought and conduct, it is better for the ordinary man to be able to make one such successful application, than to have the brilliancy of a Macaulay, or the memory of a Mezzofanti.

Next I turn to those among you who are going to enter the honourable profession of journalism. I know something of journalism, and I am acquainted both with its privileges and snares. In India I have made the closest study of the Native Press, since I have been in the country, partly because it tells me to some extent what the educated minority are thinking and saying, partly because I often learn from it things that I should otherwise never hear of at all. I am not therefore an ignorant or a prejudiced witness. On the contrary, I think that Native Journalism in India is steadily advancing, and that it is gaining in sobriety and wisdom. But I am not here to-day to discuss merits, I have undertaken the more venturesome task of pointing out weaknesses and errors.

The first of these that I would ask you young men to avoid is the insidious tendency to exaggeration. If I were asked to sum up in a single word the most notable characteristic of the East—physical, intellectual and moral—as compared with the West, the word exaggeration or extravagance is the one that I should employ. It is particularly patent on the surface of the

Native Press. If it is desired to point out that a public man is a deserving person, it is a common form to say that he deserves a statue of gold. If he has done something that is objected to, he is depicted in almost Mephistophelian colours. This sort of exaggeration is not only foolish in itself, for it weakens the force of writing, but it is often unfair as an interpretation of public sentiment. There is nothing more damaging to national reputation than a marked discrepancy between words and acts. If, for instance, a great Indian dies, and is extolled in glowing language by the Native Press for his services and his virtues, and a subscription list is then opened to commemorate them—and if the response to this appeal turns out to be utterly inadequate—the reflection is suggested either that the Press has been extravagant in its laudations, or that the national character prefers words to deeds. In either case a bad impression is produced.

Then again, do not impute the worst motives.  
• Try to assume the best. If a thing has been done that you disapprove of, or that is not clear, do not jump to the conclusion that there is something sinister in the back-ground. Assail the Government if you please—Governments, I suppose, are put into the world to be criticised, but do not credit them with a more than average share of human frailty ; and, above all, make



some allowance for good intentions on their part. From the selfish point of view, nothing can be worse in your own interests than to be always carping and railing. If you want to influence public opinion, you should aim at attracting every class of reader, and not merely pander to one. If the impression gets abroad that a newspaper always attacks an individual or a class or an institution or a Government, as the case may be, then the friends of the other party will never open the newspaper at all, and all its invective will be thrown away. I will give you an instance of hasty imputation. The other day I saw it insinuated in a newspaper that the Government had been guilty of a gross piece of jobbery. I may say in passing that there was not a word of truth in the charge. Then I took up a leading Native paper which remarked, " we have little hesitation in accepting this version. " Exactly, but why did the writer have little hesitation ? His hesitation ought to have been extreme. But he preferred to accept the worst instead of thinking the best ; and if a blackbook of the sins of journalists is anywhere kept in another world, that phrase will be recorded against the transgressor.

I have a few other words of advice to give you, but they must be brief, as I have not the time to expand. Do not employ words or phrases that you do not understand. Avoid

ambitious metaphors. Do not attack in covert allegories, or calumniate in disguise. Remember, when you use the editorial "we", that "we" is, after all, only "I," and that the individual "I" is only one among three hundred millions. Recollect that your opponent or your victim very often cannot answer you ; and that he is often just as good a man, perhaps even a better and wiser than yourself. Never descend to personalities ; avoid that which is scurrilous and vulgar and low. There is always a stratum of society of depraved and prurient tastes. Do not write down to its level, but draw it up to your own. You perhaps have been told that the Press ought to be no respecter of persons. Yes, but that is a very different thing from respecting nobody. First learn to respect others, and you will find before long that you have learnt to respect yourself. Do not sharpen your pen-point and think that mere sharpness is wit. Remember the saying of Disraeli in the House of Commons, that petulance is not sarcasm and insolence is not invective. Above all, never forget that the Press has a mission : and that that mission is not to inflame the passions or to cater to the lower instincts of your fellow-men, but to elevate the national character, to educate the national mind, and to purify the national taste.

And now to all of you together, let me address these concluding words. The spirit of

nationality is moving in the world, and it is an increasing force in the lives and ideals of men. Founded upon race, and often cemented by language and religion, it makes small nations great, and great nations greater. It teaches men how to live, and in emergencies it teaches them how to die. But, for its full realisation, a spirit of unity, and not of disintegration, is required. There must be a sacrifice of the smaller to the larger interest, and a subordination of the unit to the system. In India it should not be a question of India for the Hindus, or India for the Mussulmans, or, descending to minor fractions, of Bengal for the Bengalis, or the Deccan for the Mahratta Brahmans. That would be a retrograde and a dissolvent process. Neither can it be India for the Indians alone. The last two centuries, during which the British have been in this country, cannot be wiped out. They have profoundly affected the whole structure of national thought and existence. They have quickened the atrophied veins of the East with the life-blood of the West. They have modified old ideals and have created new ones.

And not by Eastern windows only,

When daylight comes, comes in the light :

In front the sun climbs slow, how slowly,

But westward, look, the land is bright !

Out of this intermingling of the East and the West, a new patriotism and a more refined and

cosmopolitan sense of nationality are emerging. It is one in which the Englishman may share with the Indian, for he has helped to create it, and in which the Indian may share with the Englishman, since it is their common glory. When an Englishman says that he is proud of India, it is not of battlefields and sieges, nor of exploits in the Council Chamber or at the desk that he is principally thinking. He sees the rising standards of intelligence, of moral conduct, of comfort and prosperity, among the Native people, and he rejoices in their advancement. Similarly, when an Indian says that he is proud of India, it would be absurd for him to banish from his mind all that has been, and is being, done for the resuscitation of his country by the alien race to whom have been committed its destinies. Both are tillers in the same field, and both are concerned in the harvest. From their joint labours it is that this new and composite patriotism is springing into life. It is Asian, for its roots are embedded in the traditions and the aspirations of an Eastern people; and it is European, because it is aglow with the illumination of the West. In it are summed up all the best hopes for the future of this country, both for your race and for mine. We are ordained to walk here in the same tract together for many a long day to come. You cannot do without us. We should be impotent without you. Let the

Englishman and the Indian accept the consecration of a union that is so mysterious as to have in it something of the divine, and let our common ideal be a united country and a happier people.

*The 15th February, 1902*

The Hon'ble Dr. Thomas Raleigh, M.A., D.C.L.

*Vice-Chancellor*

YOUR EXCELLENCY, YOUR HONOR, LADIES AND  
GENTLEMEN OF THE UNIVERSITY,

During the past academic year, some of our most noteworthy names have disappeared from the list of the Senate. We have lost the Most Rev. Archbishop Goethals, a man of high attainments, cordially respected by all his fellow-citizens without distinction of creed. Our Medical Faculty has recorded its sense of the loss sustained by the profession and the public service by the death of Surgeon-General Harvey, and in the same Faculty we have to lament the close of the useful and honourable career of Moulvi Zahiruddin, Khan Bahadur. Death has also deprived us of Rai Pramada Das Mitra, Bahadur, and of Babu Nilkantha Majumdar, late Principal of the Ravenshaw College. In the Faculty of Law, we record, with sincere regret, the death of Mr. L. P. Delves Broughton, and within the last few days we have received the sad news of the death of Sir Griffith Evans, a distinguished leader of the Bar, who will always be remembered by those who had the privilege of working with him, not only for his wide

knowledge and keen intellect, but also for the uprightness and amiability of his character.

There are others who leave us on their retirement from office, though we may hope that they retain an interest in the fortunes of the University—Sir Antony MacDonnell and Dr. Weldon, Sir Adelbert Talbot, Dr. Sime and Mr. J. H. Apjohn. The public services of these distinguished Fellows of the University have been acknowledged elsewhere; I must be content to mention them now with a single word of regret.

The University has received two important benefactions. From the estate of the late Mr. William Griffith we receive a sum which will enable us to offer an annual prize for the encouragement of advanced study. The prize will be awarded to Science and Letters in alternate years. Babu Jogendra Chundra Ghosh has generously provided us with the means for founding another annual prize for students of the ancient Sanskrit texts.

The unsatisfactory results of recent examinations in the Faculty of Arts have led the Senate to appoint a Committee to enquire and report upon the system under which candidates for the B. A. degree are trained; the courses of study prescribed; the mode in which candidates are sent up for admission to the examination; and the system under which the examination

is conducted. The names of the gentlemen who serve on this Committee are a guarantee that the inquiry will be thorough. I hope the results may be turned to good account in connexion with the larger inquiry which Your Lordship has entrusted to the University Commission.

The appointment of a Commission to report upon all the Universities of India must be recorded among the events of the year. It is too soon to say anything of the results to be achieved by the labours of the distinguished gentlemen over whose deliberations Your Lordship has chosen me to preside; but I may be allowed to say something of the objects, the methods, and the necessary limitations of the proposed inquiry.

And first, I would deprecate some hasty inferences which have been drawn from this important act of Government. Because a Commission is appointed, it is not to be assumed that Government has already passed judgment on our University system, or that immediate and extensive changes are already in contemplation. In my Convocation Address of last year, I gave some reasons for declining to admit the justice of certain charges which are made against the system. When we remember that our Colleges are of recent date; when we consider that their resources are very small as compared with the vast endowments of Europe and



America; when we take into account the difficulty of imparting the elements of learning in a language which the student knows only from books, we ought, I think, to hesitate before we pronounce in an unfavourable sense on the quality of the work done. But the fact remains that nobody is entirely satisfied with the present state of things, and that our best teachers are sometimes driven to complain of the conditions of their service. During the past three years, these complaints have received no small share of Your Excellency's time and attention; and I may go so far as to say that Government has formed certain tentative opinions on the subject. But, before we frame practical proposals, we desire in the first place to take the Universities themselves into council, and to ascertain how far they agree with us in our view of what is possible and expedient. This, my Lord, will be the main object of the inquiry now to be instituted, and the names of our Commissioners ought to command the confidence of those whom we invite to give evidence before them. We all welcome the accession to our number of my honourable and learned predecessor, Mr. Justice Banerjee; and my honourable colleague, Sayyid Husain Bilgrami, will be accepted as a worthy representative of the community to which he belongs. Mr. Hewett and Mr. Pedler will ensure that our deliberations are guided by the

best official experience; Dr. Bourne and Dr. Mackichan are heads of Colleges, well qualified to represent the general body of teachers. At each University centre we shall be assisted by a local Commissioner, on whom we rely to guide us in the selection of witnesses. At Madras Mr. Sankara Nair will act in this capacity, at Bombay we are fortunate enough to be assisted by Mr. Justice Chandavarkar, and the Calcutta inquiry will be in the hands of my hon'ble friend, Dr. Asutosh Mukhopadhyaya. These three local Commissioners are all lawyers; I think that, where numerous witnesses may desire to be heard, we save time by securing the aid of gentlemen who are known to possess the power of presenting complicated cases fully and fairly before the tribunal which is to deal with the questions at issue. At Allahabad and Lahore, the Directors of Public Instruction will act as local Commissioners.

I must admit that there is one drawback to the constitution of this powerful and representative Commission. The six gentlemen whom I have named as permanent Commissioners are all hard-working servants of the public; each in his own place is almost indispensable. We cannot take them from their ordinary duties for the time that would be necessary for an exhaustive inquiry into the condition of every college in India. Your Lordship was therefore constrained

to bring our inquiry within a narrow limit of time, and we shall have to present our report at an early date. I understand and sympathise with the feelings of those who object to be hurried in a matter of this importance ; but if we are commissioned to take a rapid survey of the ground, with a view to action, it does not follow that our survey will be either partial or superficial. Within the limits imposed upon us, we shall consider all interests and hear all opinions, striving only to discover what can be done, and done now, to raise the standard of University education. And when I speak of raising the standard, I am perfectly well aware that any proposal to raise it suddenly and without regard to circumstances, would be foredoomed to failure. The Colleges of India are scattered in every corner of this Empire, and they conform to many different types. Some are Government institutions ; some depend on Government aid ; some are maintained on what may, without disparagement, be called a commercial basis ; and in other Colleges, both Christian and Native, we know that good work is done by men who can do much with small resources, because they are animated by devotion to a common cause. It would be folly to suppose that in a few weeks' time we can find a set of formulæ suitable to all cases. The utmost we can attempt is to lay down the lines

on which the Universities, in co-operation with Government, may in process of time reform themselves.

The question of reform is not now raised for the first time, nor it is forced upon the public\* by Government. I will take only one illustration to justify this remark. For a long time past, we have been pressed with the demand that the legal powers of the older Universities should be revised and, if necessary, enlarged so as to make it clear that they are not merely examining, but also teaching bodies. Those who put forward this demand must have formed in their own minds some practical notion of the changes which they desire ; and the Commission will endeavour to give precision to their proposals. On this fundamental question of principle, we are happily not altogether without the guidance of experience. In the famous Education Despatch of 1854, the University of London, which was then little more than an Examining Board, was proposed as a model for our invitation. But much water has run under London Bridge since the date of that Despatch. The British Government had to deal with complaints, not unlike the complaints with which we are familiar in India, as to the state of the higher education in London. It was represented that the colleges were scattered ; that in some cases they were ill-equipped for their work ; that a closer

federation and a larger measure of University supervision were necessary to make them efficient. In 1898 Parliament resolved that the University of London should become a teaching University, and the necessary changes were carried into effect by a Commission, presided over by Lord Davey. In the first place, the University was empowered to appoint Professors and Lecturers of its own. It is obvious that, if our Universities are to exercise this power, some preliminary difficulties will have to be encountered and overcome. There is the inevitable problem of finance; and there is the not less difficult problem, how students can be brought together from their separate colleges to obtain the advantage of University instruction. This is a question, still discussed and not yet solved, at Oxford and Cambridge; we can only hope, by conference and discussion, to go some little way towards solving it here.

There is another change introduced by Lord Davey and his colleagues, which seems to me to deserve our particular attention. The University of London was empowered to form a list of recognised teachers in its constituent colleges. The formation of the first list was a task of peculiar difficulty, and I need hardly say that the utmost consideration was shown in dealing with the claims of actual teachers. But the rules under which new names are added to the list

are so framed as to secure that young men shall not assume the responsibility of teaching history or philosophy or science until they have shown their qualifications and been duly accepted. I am dealing now with a matter which has never been fully considered in this country, and it must be understood that I speak only for myself. But it seems to me that rules, such as I have briefly described, might, if they were wisely framed and considerately applied, produce, not all at once, but in the course of a generation, a very marked improvement in our college teaching.

There are many other aspects of University life and work, which come within the scope of our Commission. We have to ascertain how far the Senates and Syndicates and Faculties are equal to their duties, and whether there is any general desire for changes in their constitution. We have to pass in review the rules under which colleges are affiliated, to estimate their present equipment in buildings and teaching staff, to see what provision is made for the physical and moral welfare of our students. We have also to consider our system of examination ; the books and courses of study prescribed ; the setting and marking of papers ; the standard of knowledge required for our degrees. Even if the Universities cease to be merely examining bodies, they will still continue

to examine ; we cannot dispense with mechanical tests of the work done. But we are all conscious that in time past these tests have exercised a depressing influence on teacher and student. They narrow the mind of the student until he thinks only of percentages ; they deprive the teacher of all initiative and independence in the choice of his subjects, and in his manner of presenting them to his pupils. These evils, as I tried to show last year, are not peculiar to India. If a remedy is to be found for them, I feel sure of this, that the remedy will be slow in its operation. True progress is almost always slow ; but I am unwilling to give in to those, who tell us that progress is impossible.

There is, my Lord, a danger which besets all these discussions on questions of academic organisation. We lose ourselves in the pleasing occupation of expounding and altering our machinery, we forget that colleges and lectures and examinations are useful only in so far as they give a right direction to the minds and characters of men. The high purpose, for which all our Universities exist, will never be absent from the thoughts of the University Commissioners, and when we come into personal contact with the teachers, they may rest assured that we come, not to find fault, not to impose our ideas upon them, but to hear what they have to say, and to give them what help we can.

*The 21st February 1903*

The Hon'ble Dr. Thomas Raleigh C.S.I., M.A., D.C.L.

*Vice-Chancellor*

YOUR EXCELLENCY, YOUR HONOUR, LADIES AND  
GENTLEMEN OF THE UNIVERSITY,

The events of the last academic year have not been such as to call for a long report on this occasion. The Senate has lost six of its members by death, and nine by retirement or resignation. Their services to the University will be recorded elsewhere, but I may be allowed to say that our teachers and superintendents had their share in the sorrow which has lately fallen on the Province, and that our meeting to-day seems incomplete without the presence of Sir John Woodburn.

INDIAN UNIVERSITIES COMMISSION.

In my Convocation Address of last year I referred to the appointment of a Commission to report on the Universities of India. When the Report of that Commission was signed, I warned my colleagues to prepare for a strong movement of protest, and the event has justified my forecast. I shall not complain of anything that has been said or written, but I may express my regret that the discussion has taken, on the



whole, an unpractical turn. Much energy has been expended in denouncing proposals which nobody ever made, and the actual recommendations of the Commissioners have not been widely read, and have certainly not been generally understood.

#### THE DESPATCH OF 1854.

In framing those recommendations the Commissioners founded themselves on the Education Despatch of 1854. They drew attention to the fact that some of the most important proposals of the Despatch—notably those which relate to University Professorships and to the inspection of Colleges—have never been carried out ; and they tried to show how the policy of 1854 might receive its legitimate and necessary fulfilment.

In taking this line, the Commission was constrained to leave on one side a scheme of University reform which has attracted a certain amount of support. There are able men who tell us that the experiment of 1854 is a failure ; that India possesses at present no University worthy of the name ; and that the only hope for the future lies in the foundation of a new Teaching University, well equipped in all branches of advanced study, and attracting to itself the best students from all our colleges. One able writer has even selected a site for the

new foundation, somewhere among the hills of Chota Nagpur. Far be it from me to say that the University of the future, as these gentlemen imagine it, is only a dream. We shall have it, I hope, but if we are to have it, I am firmly convinced that the first step is to make the most and the best of existing institutions.

#### GOVERNMENT AND THE UNIVERSITIES.

In laying down the lines on which these institutions may be improved, the Commissioners address their advice in the first place to Government, from which the Universities derive all their powers. But there is nothing in the Report to justify the charge that we aimed at destroying the independence which the Universities now enjoy. The chief aim of the Commission was to strengthen the Universities; and the stronger they are, the more independent they are likely to be. In those of our recommendations which relate to the Director of Public Instruction, we were guided by established usage. In all the Universities the Director of Public Instruction is a Fellow and a member of the Syndicate. When schools and colleges are under discussion, his colleagues are accustomed to look to him for information and guidance. We proposed that the Director should be in all cases an *ex-officio* Fellow, and

that he should act as Vice-Chairman of the Syndicate. This modest suggestion would hardly be worth mentioning, if it were not that it is accepted in some quarters as a convincing proof that the Commissioners were bent on placing the Universities under the heel of the Education Departments.

#### THE APPEAL TO UNIVERSITY GRADUATES.

But the Report is not for the consideration of Government only ; it challenges the attention of all educated men in India. For sometime past we have been aware that our Universities are not usually mentioned with approval by outside critics. They are freely described as examining boards, and we have been told that the training given in our colleges is to a great extent inadequate and unsatisfactory. You now have to face the fact that a Commission, on which the Universities themselves were strongly represented, has closely inspected more than fifty colleges ; has conferred with more than 150 witnesses, and has come to the unanimous conclusion that great changes in our methods are urgently required. I say the unanimous conclusion, because the points on which my honourable and learned colleague, Mr. Justice Banerjee, has recorded a note of dissent, are all points which may be conceded without surrendering the main position of the Report. If the

opponents of our policy should offer to withdraw their objections, on condition that we accept the learned Judge's modifications of the scheme, I think we should close with the offer at once.

Take, by way of illustration, that part of the Report which relates to the reconstitution of the Senate. We propose that our Senate should be a working body, directly responsible for advanced teaching, and competent to maintain a high standard of teaching in the colleges generally. We propose that those of our Fellows, who are able and willing to attend to University work, should be among those who are appointed to the new Senate ; and that the rest should become in title, what they already are in fact, namely Honorary Fellows. As in the case of other deliberative bodies, we propose that the appointment should be for a term of years. For making these suggestions, we have been accused of unwisdom and of revolutionary violence. Now, let us hear Mr. Justice Banerjee. He agrees as to the expediency of creating a new Senate ; he agrees as to the number we propose ; he agrees as to the limit of five years. His plan for selecting the members of the new governing body seems to me open to some objections. But sooner than remain as we are, I would readily accept my honourable colleague's proposals.

This is not the time to go point by point through the scheme of the Commission ; my opportunity for detailed explanation will come at a later stage. But there is one version of our Report which meets me so often in conversation and correspondence that I should like to deal with it here and now. It is represented to me that the Commissioners have shown a certain want of sympathy with the difficulties which teachers in this country have to encounter. There are some who say to me : “ We are carrying on our College work with scanty resources, and under many discouragements. You come now with a catalogue of new demands and with a plain hint that we must cease to exist, unless those demands are complied with. ”

No charge distresses me so much as this, for I spent the best years of my life as a teacher, with all the advantages which a resident at Oxford enjoys. I should be inexcusable if I could forget, still more inexcusable if I could add to the burden laid on those who are doing the same work under less easy conditions. But I usually find that those who make this charge have not had an opportunity of reading the Report. The taste for blue-books is not widely diffused in India, and the newspapers—of which I wish to speak with courtesy—deal with these matters in a summary way. In giving the

outline of our scheme they turn "should" into "shall" and "may" into "must"; they leave out the qualifying words; and thus an impression is produced that every suggestion we make is meant to be turned at once into a law and imposed on five Universities and some scores of colleges without the least regard to place, time, and circumstance. One small example of this method may suffice to show its absurdity. In speaking of hostels, the Commissioners happened to remark on the quality of the lamps used by students who burn the midnight kerosene in the pursuit of learning. On this a newspaper editor gravely asks me to say whether the quality of a student's lamp is a proper subject of legislation. To be sure not; but who said it was?

#### LEGISLATION.

In the paragraph which is devoted to legislation, the Commissioners have clearly described the initial steps which they humbly recommend the Government and the Legislature to take. The rest of the Report is for the most part in the nature of advice. You cannot refuse to consider that advice; five of the seven names appended to it are the names of men who have had long experience of educational work in this country. But the Commissioners themselves tell you that the process of improvement to

which they look forward must be gradual, that it must be carried out with due regard to existing interests, and that you are to rely not only on statutes and regulations, but on the voluntary co-operation of all who are interested in the higher education.

“EFFICIENCY.”

We knew well that we were making a formidable demand on our colleges. We had some misgivings lest the demand for increased efficiency might have the incidental effect of curtailing the opportunities which poor students now enjoy. But this is one of the passages where the difference between “must” and “may” is very important. The measures we propose *may* have the effect of narrowing the field of University education. Whether they are to have that effect or not will depend, not on the Commission, nor on Government, but on the educated classes of this country. We are often reminded that this is a poor country, and that our ambition must be limited accordingly, but we ought not to make the poverty of the ryot an excuse for want of energy or want of hope in other and more fortunate classes of our people. We have, here in Bengal, all the resources, in men and money, which are required to place the colleges of Bengal in a satisfactory position. The worst enemies of education are the men who argue that because India is a poor

country, therefore we must tolerate what we know to be inferior, we must not think of aiming at the best.

The word "efficiency" has recently become a weapon of attack in English politics; it seems to alarm some of our college teachers, and they have asked me to define the term by means of rules. Something can be done in that way, and Allahabad has taken the lead by prescribing in detail the arrangements to be made by colleges which undertake to teach Physics and Chemistry. But the utility of rules, as His Excellency and I have much reason to know, is limited. Efficiency is an ideal, always before us, and never quite attained. Balliol College, for example, has the advantage of our Calcutta colleges, at least in certain points; but if I could take you through the halls of that learned society, you would find that in their official capacity, the Fellows of Balliol are a body of discontented men. There is always some great thing which the college needs, and is trying to get. If the day should come when the Fellows fold their hands and say—"No more changes: we are as good as any one can expect us to be"—that will be the day of Balliol's decline.

#### LAW TEACHING.

There is one department of our work which has occupied so much of my mind that I should



like to mention it specially to-day. I refer to our Law classes. There is a very strong body of opinion to the effect that our present system of law teaching is inadequate and unsatisfactory. I will ask you to look closely at the advice given by the Commissioners on this point, and I make that request because this part of our scheme is persistently misquoted. The Bombay Senate, for example, has recorded a Resolution condemning a proposal which I cannot find in the Report. We recommend—I wrote the words myself, and chose them carefully—that “the question of creating or maintaining and improving an adequate School of Law should be taken up without delay at each of the Universities.” When the question is taken up, we shall have to consider details and to meet fairly any representation from the interests affected. In the first instance, the question, as it relates to Calcutta, is for the Government of Bengal and the High Court; and with them I am content to leave it. But my colleagues in the Senate may rest assured of this, that we do not advocate centralisation for its own sake. My own belief is that a School or College of Law, if we can see our way to establishing it, will render services of great value to our profession, and will also have a good effect on the administration of justice in the Province.

As to existing Law classes we submitted no formal recommendation, but we expressed the opinion that they must disappear "except where it can be shown that a centre of *bonâ fide* legal teaching can be established." Taken with these qualifying words, the sentence is almost a truism, for surely none of us would defend a college department which neither is nor hopes to become a centre of *bonâ fide* teaching.

On this point there is, I venture to think, a considerable measure of agreement between Mr. Justice Banerjee and myself. He is opposed to centralisation, so far as Calcutta is concerned, and at Calcutta, Bombay and Allahabad he would leave Law teaching to the colleges, provided—my honourable and learned friend is a master of accurate language, and you must not forget the proviso—"provided that they increase their staff where it is insufficient, and make arrangements for tutorial supervision." And he recommends "that those three Universities should establish at their local centres good Law libraries accessible to all Law students of affiliated colleges, and Law societies under the guidance of Committees composed of members of the Bench and the Bar of the High Court and of Professors of the Law Colleges." If those who quote Mr. Justice Banerjee's opinion against mine will only promise to work

up to the learned Judge's programme, I will gladly leave the matter to be settled between him and them.

### THE FINANCIAL PROBLEM.

The problem of reform is to some extent a money problem. My mind is always returning to this part of the subject, and I see as clearly as any of our critics all the difficulties that lie before us. I do not for one moment forget that good work has been done, and is being done with very humble appliances, or that India is a country in which learning and poverty have often gone cheerfully hand in hand; but even if our staff be left out of account, we cannot have the buildings and the libraries and the laboratories we should like to have unless we are prepared to face a large expenditure. I have sometimes been asked to explain how the Scottish nation has been able to provide itself with four teaching Universities for a population of four millions. Those Universities owe little to legislation or to Government action of any kind. They have been placed in the position they now occupy by a long succession of gifts from their own graduates and students—men who remember their college days with pride, and who desire to hand on to others the advantages which they have themselves enjoyed. It is to this source, more than to any other, that I would

fain look for the help we need. Do not say that the University is an alien institution, which strikes no deep root into the soil of India, but make it your own by wise generosity and patient effort.

#### THE QUESTION FOR THE SENATE.

Next week we shall begin to debate these matters in the Senate. May I now make a personal appeal to my colleagues in that learned body? It seems to me that the time has come to shut off the stream of eloquence which has been flowing so freely, and to see what we can effect by amicable interchange of opinions. I shall be present at that debate, not as a Commissioner, nor as a member of the Government, but as Vice-Chancellor, bound to consider every question in its relation to the interests and the sentiments of my own University.

I ought, perhaps, to apologise for an address which has partaken so largely of a controversial character. The learned Chief Justice may almost have thought he was back in the High Court, listening to a too persistent advocate. And in truth I have spoken this afternoon as one who has a great cause to plead. I hold a brief for the University of Calcutta, and my brief is the Report of the Universities Commission. On that I shall ask their judgment—not pressing any detail of our scheme, but concentrating

attention on the main issue. I ask them to admit that there are serious defects and some abuses in our present system, and if they are with me on that point, then to decide that the University will co-operate with the Government in endeavouring to find a remedy for evils which we all deplore. If their judgment is in my favour I shall rejoice, and if it is against me, I can wait for better times.

*The 13th February, 1904*

The Right Hon'ble George Nathaniel, Baron Curzon  
of Kedleston, M.A., F.R.S., P.C., G.M.S.I., G.M.I.E.

*Chancellor*

MEMBERS OF THE CONVOCATION OF THE CALCUTTA UNIVERSITY,

I address this assemblage to-day in the unique position of a Chancellor presiding for the sixth time in succession at a Convocation of the Calcutta University. But I also occupy the, if possible, still more unique position of the last Chancellor of an old *régime*, addressing the last Senate and the last Syndicate of an era that is about to disappear. There may be some who think that they see in the Vice-Chancellor and myself the two chief executioners, about to admonish their victims before leading them to the scaffold, and who may think that the position is one of some painfulness and restraint. But I can assure this Convocation on behalf of my honourable colleague as well as for myself that we entertain no such feelings. For the patient in our view is in no wise doomed to extinction, but is about to reappear with a fresh lease of life: and the instruments of the sentence hold in their hand not the executioner's axe, but the phial that contains the elixir of a

new and happy resurrection. Neither, again, do we regard the old Senate and the old University as passing out of their present existence with any sentence of shame or disgrace recorded against them. On the contrary, if we look back at the forty years of their existence, there is much to be grateful for in what they have done or attempted to do. If they have not yet given higher education to India in any true sense of the term, they have at least made it an aspiration to the best of her sons. Slowly but surely they have raised the standards of national morals, and they have brought to the door of thousands the wisdom and the ideals of the West. But like many implements that have been working for nearly fifty years without a respite, their machinery has grown rusty and obsolete ; they have fallen into a narrow and stereotyped groove of work ; the quality of their output is greatly inferior to its volume, and in too many cases the end arrived at bears little relation to education at all. These are the reasons why we have felt called upon to undertake the task, familiar in every workshop in the world, of taking stock of our plant, of overhauling it and bringing it up to the needs of the day. There are always persons on these occasions who deprecate this necessary and business-like proceeding, because it involves a shock to some interests, or some prospective risk,

or even some positive change. We, however, on whose shoulders the responsibility has been laid, cannot afford to be deterred by these pleas. We must not be rash or hurried in our procedure ; and assuredly, when I remember myself standing no less than five years ago in this place and announcing the commencement of the task of which we are now approaching the completion—that seems to me about the last accusation which should be brought against us. We must, as far as possible, in a matter of the supreme national importance of education, be open to advice and correction, and must try to carry the community along with us. I say as far as possible because there are always some persons who do not mean to be conciliated, and who cavil and sneer at the very reform which they are one day destined to applaud. That class we may argue with, but we cannot I fear placate. But it is, on the whole, a small one, and I prefer rather to turn to the far wider section of the community with whom it has been my good fortune to come into contact during these five years of strenuous preparation and discussion : to good men engaged in the work or profession of teaching, but eating their hearts out because of the unsatisfactory conditions under which it has hitherto been carried on ; to officials who have seen the administrative side of the system, and are burning to remedy its



flaws and abuses ; to non-officials who look rather to the broad results, and have recognised that learning in India is not making the progress that it should ; to Native gentlemen who, irrespective of party politics or national feeling, desire to see their countrymen raised higher in the intellectual scale, who feel that, somehow or other, the soul and heart of the people are not giving forth all that they are capable of doing, and who have sufficient independence of thought to realise that, unless Government interferes to set matters right, there will be no setting right at all. All these are the classes from whom I have met with sympathy, co-operation, and support, and I rejoice to think that they, along with the Government of India, are the joint authors and co-sponsors of the projected reforms.

One of these stands out pre-eminent. This is the last occasion upon which our present learned Vice-Chancellor, Mr. Raleigh will fill his place at these Convocations. For four years he has addressed us here annually in words of combined eloquence and wisdom ; and during that time he has presided over the meetings of the Senate with a courtesy and fairness that have assuaged the most contentious tempers, and with a personal knowledge and ability that have lent invaluable guidance to their proceedings. In the whole of the controversy upon which we

have been engaged, and of which we are now nearing the end, I have never heard or read of any one who spoke an ill word of the Hon. Mr. Raleigh, any more than I have ever heard him speak ill of any one else ; and when he steps down from his Vice-Chancellor's chair he may do so with the consciousness that his services to the cause of higher education in India have been great and lasting, and that he bequeaths a name than which none will shine with a brighter lustre on the roll of the Vice-Chancellors of this University.

I do not propose to address this Convocation on the present occasion on the provisions of the Universities Bill. That measure is now before the Select Committee of the Legislative Council and in what form it may ultimately emerge I cannot tell. I shall have opportunities of speaking upon the matter and of defending the attitude of the Government, if it requires defence, later on. Nor do I think that the present audience which contains so many young men who have just taken their degrees, and who have not familiarised themselves with the polemics of public life—at least I hope that they have not—would be altogether the most suitable for the purpose.

I would like, however, to address these young men for a few moments and to ask them and their seniors at the same time—for my remarks

will be equally applicable to both—if they have at all realised what it is, or at least what it ought to be, to belong to a University ; and if I can get them to understand this, then they will be in a better frame of mind on some other occasion, when the Universities Bill is being discussed in the Legislative Council or in the Press, to realise what it is that we are struggling for and why we take so much trouble, and are willing to fight so many battles, in the pursuit of our aim.

I daresay that to many of this audience the University means nothing more than the final stage in a long and irksome series of examinations in which they have been engaged ever since they were young boys. It has, perhaps, something rather grander and bigger about it than any educational institution that they have known before, because it is in the capital of India, and possesses this great hall, and still more because it is the dispenser of the gown and the hood that signify academic rank, and carry with them the coveted initials that are the passport in India to so many places and occupations. But the name, I daresay, suggests to them no other associations ; it inspires few ambitions ; it is invested with no romance. In hundreds of cases the connection of the student with the University, as distinct from the College where he has attended, is nothing beyond the sheets of paper on which are printed the

questions which he is called upon to answer, and the slip of parchment on which he receives the diploma that records his success.

It is because we want to make the University something better and more substantial, better than a mere shell with no kernel inside it, and more substantial than a name, that we have undertaken these reforms. What ought the ideal University to be in India, as elsewhere? As the name implies, it ought to be a place where all knowledge is taught by the best teachers to all who seek to acquire it, where the knowledge so taught is turned to good purposes, and where its boundaries are receiving a constant extension. If I may borrow a metaphor from politics, there is no scientific frontier to the domain of knowledge. It is the one sphere where territorial expansion is the highest duty instead of an ignoble greed. Then the ideal University that we are contemplating should be centrally situated; it should be amply and even nobly housed; it should be well equipped, and it should be handsomely endowed. In these conditions it would soon create an atmosphere of intellectual refinement and culture, a moral quality and influence would spring within it, and traditions of reverence would grow up like creepers round its walls. Thus you see that the ideal University would consist of two aspects. It would be a place for the dissemination of

knowledge and the encouragement of learning ; and it would further be a human smithy where character was forged in the furnace of experience, and beaten out on the anvil of truth. Which of these two aspects is the more important I need not here discuss. A good deal depends on the state of moral and intellectual development of the race that is being educated there, and something also on the needs of the country concerned. But no good University, and certainly no ideal University, can exist without playing both parts. •

Now, having drawn my sketch, if you ask me whether we have got this University here, or anywhere in India, the answer is unmistakably, No. We are without the traditions, for the oldest University in India is not yet half a century old ; we have not the environment or the atmosphere—they cannot be created in twice that time : we lack the buildings, the endowments, the teachers, the scholarships, the funds. It would be easy for any critic to contend that our Universities are no more than examining boards, our colleges schools of a higher grade, our courses a text-book at one end and a note-book at the other. I would not dispute with him if he went further and said that the pursuit of knowledge for its own sake, or for the training of character, is only in its infancy, and that, while we trim the wick of

the intellect with mechanical accuracy, we have hardly learned how to light up the lamp of the soul.

But are we, therefore, to sit still or be dismayed? Are we, not to make a beginning, or to foster such beginning—and I think that it clearly exists—as has already been made? Lord Beaconsfield once said that it is a holy thing to see a nation saved by its youth. Yes, it is; but there is a holier thing still, and that is to save the youth of a nation. I wonder how many of the good people who go to meetings and denounce the Government for ringing the death-knell of higher education in India—and other tropes of that description—pause to think that you cannot ring the death-knell of that which in the true sense of the term has never been born. Is there a thoughtful man in India who does not know that if we go on as we are now doing, education in this country, instead of becoming higher must become lower; and that the best education will continue, as now, to be the monopoly of the few, instead of being increasingly diffused among the classes who are worthy of it? Our purpose, therefore, is not destructive but constructive. We have to save the rising generation of India from walking in false paths and to guide them into right ones. No Government can do this by itself, and no law that can be placed upon the Statute Book

will effect it. But Government can provide the opportunity, and the law can supply the means; and then the responsibility will rest with others, both of your race and mine, for taking advantage of them.

If, then, we have not got the ideal University, and are not in a position by a stroke of the pen to create it, at least let us render it possible in the future. The material is here in abundance; the teachers are available or can be procured; the system alone is at fault. I can see no reason why India should not one day rise to the conception of a University, not perhaps as advanced as that which I sketched a few moments ago, but immeasurably higher than anything at present existing in the country; a University which shall gather around it collegiate institutions proud of affiliation and worthy to enjoy it; whose students, housed in residential quarters in close connection with the parent University, shall feel the inner meaning of a corporate life; where the governing body of the University shall be guided by expert advice, and the teachers shall have a real influence upon teaching; where the courses of study shall be framed for the development, not of the facile automaton, but of the thoughtful mind; where the professors will draw near to the pupils and mould their characters for good; and where the pupils will begin to value knowledge

for its own sake, and not as a means to an end. I should like to see this spark of the sacred fire that has been brought across the seas lit in one or two places at least before I leave the country, and I would confidently leave others to keep alive the flame.

I think that amid much of doubt and discouragement we may see the signs of better day. The most thoughtful Indians know how urgently it is required. The best Europeans are ready to help it on. Both realise that only by co-operation can the end be attained. It would be absurd to argue that education is a matter for Government only. That is not the meaning of Government supervision or Government control. Education is the interest of the whole people: and under the new system we shall want the co-operation of the Indian just as much as under the old. But it is the best Indian that we shall want just as much as the best European, and, in my view, we shall obtain him. All his ideals are summed up in making education a reality for his countrymen. Otherwise what will India become? Our interests are the same, for an ignorant India is a discontented India, while the really well-educated Indian is also the best citizen. It is because these truths to me are so self-evident that amid the noisy warfare of words, and even of aspirations, I decline to lose heart, and once more



at this last Convocation of the old University elect to take my stand on the platform of confidence and faith. If to any my words seem riddles or the future dark and the way long, let me quote to him our English poet's assurance, which in many much worse storms has given solace to others as it has done to myself—

Say not the struggle naught availeth,  
The labour and the wounds are vain,  
The enemy faints not, nor faileth,  
And as things have been they remain.

If hopes were dupes, fears may be liars,  
It may be, in yon smoke concealed,  
Your comrades chase e'en now the fliers,  
And, but for you, possess the field.

For while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back, though creeks and inlets making,  
Comes silent, flooding in, the main.

These words contain the hope, the consolation, and the prayer of every man who is struggling for the reform of education in this country.

*The 13th February, 1904*

The Hon'ble Mr. Thomas Raleigh, C.S.I., M.A., D.C.L.

*Vice-Chancellor*

YOUR EXCELLENCY, YOUR HONOUR, AND MEMBERS  
OF THE UNIVERSITY,

Since our last Convocation, the Senate has lost seven of its members by death. I mention them in the order of their seniority as Fellows. The career of Syed Mahmud belongs to the history of the United Provinces. At our meetings here we shall miss the venerable figure of Dr. Macdonald; his writings preserve for us a part, but only a part, of his curiously minute knowledge of men and things. The life of Babu Hemchandra Banerjee was remarkable in this respect that he won distinction both as a lawyer and as a poet. When Sir William Blackstone deserted Oxford for the Bar he wrote those polished verses entitled *The Lawyer's Farewell to his Muse*. It was reserved for Hemchandra to show that the labour and strife of a Vakeel's existence need not exclude the cultivation of letters. Rai Radhikaprassanna Mukherjee, Bahadur, was known to your Lordship as an indefatigable worker in the cause of primary education. Vidyaratna U. C. Mukerjee was one of our medical officers in Bengal. Raja Sir Amir

Hasan, Khan Bahadur, K.C.I.E., was a leading Taluqdar in Oudh, and a valuable friend to Government in a time of great stress and difficulty. No one in this assembly needs to be reminded of the loss to the University and to the city by the death of Maharaja Sir Narendra Krishna, K.C.I.E.

We lose by retirement four of our European Fellows, and it would not be easy to select four men whose public service would cover a wider field of intellectual effort. Sir John Eliot, a Cambridge mathematician, has organised meteorological inquiry in this country: Mr. Grierson has taken all linguistic knowledge to be his province: Mr. Griesbach knows all that is under the soil of India, and Colonel Hendley all the arts which are cultivated by those who dwell thereon. I look round among the graduates of to-day, and I call for volunteers to fill these four places in the Senate.

I cannot, here and now, make any adequate acknowledgment of your Excellency's kindly and generous reference to myself. The period of my service to the University has been brief, and the service itself has been imperfect. Every academic generation describes itself as a period of transition, and we who have lived through the events of the last four years have some justification for the familiar phrase. It is to me a matter for congratulation and also of

regret that the years of my Vice-Chancellorship have been years of much controversy. For congratulation, because life becomes more worth living when one is permitted to take part in the discussion of great issues keenly contested; for regret, because the argument has turned mainly on constitutional changes and it has often led us away from the more directly educational interest of our work. Even on these Convocation days, I have been compelled to make more or less combative speeches, to interpose some necessary explanation or defence of the policy of Government. To-day I wish to put that controversy on one side. However widely we differ on questions of policy and method, we are at one in our desire to enlarge the intellectual horizon of our students, to open out the paths of research and inquiry, to make each of the Indian Universities a centre of light and leading for the province to which it belongs.

What, then, is the end and aim of the studies which lead up to the degrees which the University has just conferred? One may say, in the words of John Stuart Mill, that our object is "the formation of capable and cultivated human beings." I would ask you who are now graduates to consider in the first place whether we have succeeded in making you capable men. You who are licensed to practise medicine and surgery—can you advise

with the confidence of men who know their work ? Can you act promptly and cautiously, and with some reasonable certainty, that you are not endangering the lives entrusted to your care ? You who are Bachelors of Law—when some litigant trembling for his property or his reputation puts his case into your hands, do you feel sure of being able to deal with the law and the facts ; can you decide what to say in argument, and what prudence or honesty forbids you to say ? These are searching questions to put to young professional men ; even those of us who have been travelling some time on the highroad of life may admit some doubt as to the answer we should have to give, if we were living in the Palace of Truth. Remember, I am not putting these questions in order to discourage you. You must count on making mistakes at first, but if you be capable men, you will make a limited number of blunders, and never the same blunder twice.

And, again, I would ask you to consider whether the Calcutta University has made you cultivated men. You are Bachelors or Masters of Arts—that may mean only that you remember enough of certain books to pass certain examinations. But have you cultivated friendly relations with the great writers whom you study ? Can you digest and assimilate a book, so that the reasoning and the mode of expression become

a part of your own mind ? Should we discover from the style of your papers, or from your ordinary conversation, that students who go to Calcutta Colleges are making a profitable use of their time ? These also are questions not to be answered without reflection. If you have any misgivings, if you know that you have been thinking too much of examinations and too little of wisdom, I would remind you that you still possess the inestimable advantage of youth. Life is before you, and your studies here have at least given you a kind of sketchmap of knowledge, and indicated the lines which you may follow in your own independent inquiries.

At your age (I am speaking to the new graduates) cultivation is even more important than capacity. You will have to learn your business, whatever it is by practice, but whether you learn it well or ill or may depend upon the extent to which the general powers of your mind have been called out and disciplined. Let me give you a practical illustration. Most students of law know the name of Mr. Joshua Williams, the author of certain well-known books, a learned conveyancer who imparted the elements of his art to a long succession of pupils. Mr. Williams said once that if he had two pupils, one who had spent five years as a junior clerk in a lawyer's office, the other a good Oxford or Cambridge man with no knowledge of law, he would give

the University man six weeks to overtake and pass his competitor. If the University has taught you to think, forms and details will fall into their right places and you will seize at once the essential principles of your special subject.

You will not, of course, imagine that I am setting up what is called success in life as the end of education. The whole character of the University would be lowered if it failed to provide a place, and an honoured place, for those abstract kinds of knowledge which cannot be turned into gold mohurs. But even when we apply the utilitarian test, even when we ask which of our students are most likely to attain success, we come round to this, that the man with the best general training is the man who will do us credit in the long run. If we hold firmly to this principle, we have a clue to guide us through what has been called the Conflict of Studies ; we perceive that the studies of the University are to be valued and compared as instruments of mental discipline. To give but one example : in the conflict which is always in progress between the friends and the critics of classical education, I should range myself at once and without hesitating on the classical side, because I believe that the English student who receives his training through Greek and Latin, the Indian student who has made a thorough study of Sanskrit or Arabic, has had the benefit

of an intellectual discipline such as cannot be obtained in any other way. Some points I think we must concede to the critics. We may admit that much time is wasted in schools and colleges when the unwilling and the indifferent are forced by mechanical methods through all the intricacies of classical philology. Mr. Arthur Balfour has recently told us that he spent his whole time between the ages of eight and eighteen, on Greek and Latin, and that when he went to Cambridge his chief object was to induce the University to teach him something else. Among the Bachelors of to-day there may be some unwilling Sanskritists who sympathise with this ingenuous confession. But if the time should come when Sanskrit literature is neglected because it is not of immediate use at Calcutta in the twentieth century, the University will be descending to a lower plane and abandoning the high place which its founders intended to claim for it.

, In offering this defence of classical studies, I am compelled to challenge the doctrine of an eminent writer, recently lost to the scientific world. Mr. Herbert Spencer, as all his readers know, set but a small value on the studies of our English Universities. He points you to the immense body of facts collected by observation and experiment in modern times, and he tells you that the time has come to turn from the



study of words to the study of things. With all respect for the memory of the devoted servant of truth, I venture to say that this is a distinction without a difference. You cannot understand or explain things: you cannot record or communicate or test your knowledge of things, unless by the instrumentality of words. The man who reasons most accurately is the man who gives each word its proper value, and the value of a word is not ascertained by the microscope or the test-tube. History and literature must help us to determine how the word came to mean what it does mean. One might, *salva reverentia*, suggest that Herbert Spencer's own writings afford an illustration of this truth. If Mr. Spencer had gone to Oxford, he would have known fewer facts, he would have written less, but he would have written better, and the foundation of his philosophy would have been more securely laid if he had begun life as a disciple of Aristotle.

Speaking in this place four years ago, 'I attempted to show that English is, at least from the Indian student's point of view, a classical language. We have to vindicate its position in this regard, for in learning a modern language, one comes to the practical application at once, and the standard of scholarship may suffer. You should not read Burke or Shakespeare as you read the English correspondence in an office;

you must study them as you study a great building, where the general design can only be understood when you have mastered every detail. The problem of literary education is this: how to make our students critical without making them prematurely sceptical; to put them on their guard against what is false or pretentious, and at the same time to keep alive the whole-hearted admiration which the best work inspires in those who have been taught to understand how difficult all good work is.

I have dwelt at some length on the classical side of higher education, the only side on which I can claim to possess even a student's knowledge of the subject. When I took my degree at Oxford, Natural Science was only beginning to be recognised there, and the University placidly allowed me to forget all the mathematics I had learned elsewhere. I sometimes receive pathetic representations from young gentlemen who would like to see the same easy rule established at Calcutta. With a kind of modest pride they inform me that they are incapable of understanding mathematical propositions. If they knew my intellectual deficiencies, they would no doubt argue that students should not be compelled to cope with difficult subjects of which the Vice-Chancellor knows little or nothing. I have the impression that the mathematical discipline of our Colleges is often much too

mechanical; and this University has not taken pains to make the mathematical part of our curriculum what it ought to be. Subject to that remark, I would ruthlessly dismiss all proposals to dispense with mathematics and science. In the present age of the world, science speaks with authority on matters which are of interest to us as citizens, as professional men, or as officials. A student is not equipped for the intellectual battle of life if he leaves College without even an elementary knowledge of those processes of calculation, mensuration and tabulation which enable us to attain to an exact understanding of the laws of the physical universe.

I have left myself no time to speak of other studies to which the University may extend a protecting and guiding hand. My earnest hope is, that Calcutta may yet do much for the study of Indian history, that she may continue to send out a succession of able men, natives of India, to explore every nook and corner of this vast country, and to speculate soberly on the cause of things; good citizens whose aim it will be to give India a high and honourable place among the countries of the world.

In a short time, I shall resign my office into the hands of the Chancellor and pass into the ranks of ex-Vice-Chancellors. My duties here have been rendered easy and pleasant by the

co-operation of my colleagues in the Syndicate ; they have deepened and strengthened my friendly regard for the teachers in our Colleges and for the students who live under the shadow of our examination system. If I have any mistakes to confess, or lost opportunities to remember with regret, you will pass that over for the moment, and allow me to wish you all a cordial and grateful farewell.

*The 11th February, 1905*

The Right Hon'ble George Nathaniel Baron Curzon  
of Kedleston M.A., F.R.S., P.C., G.M.S.I., G.M.I.E.

*Chancellor*

GENTLEMEN,

I do not propose to address you to-day upon purely educational topics. I have often inflicted them upon previous Convocations. I would like to turn aside for half an hour from those dusty fields and to talk to you about something which is even more personal to the under-graduate body, namely, yourselves and the work that lies before you. The majority of you are about to do what I remember so well doing myself, though it is now rather a long time ago, namely, to gather up the advantages of such education as you have received and with this bundle on your back to start forth on the big road which we call life. What will it mean to you, and what are its lessons ?

I do not pretend to know what lies in the mind of young India, or even of that small section of it which I am now addressing. Difference of race carries with it difference of ideas. The currents of the East and West may flow between the same banks, as I believe it is their destiny to do for long generations to come.

But they never absolutely commingle ; and I daresay when I try to put myself in your place and to see what is in your minds I altogether fail to succeed. I am confident sometimes that it is so when I have observed the obscure meanings attached by Indian commentators to what has seemed to me to be simple and true. Conversely I am quite sure that the Englishman often fails to understand what the Asiatic mind has been pondering over and is led perhaps by exaggeration of language into thinking that there was corresponding extravagance of thought, whereas there may have been none at all. These are the dangers common to all of us who walk to and fro on the misty arch that spans the gulf between East and West. But there are certain ideals which are the common property of all humanity irrespective of country or race. These are of universal application, and among this class there are some that are peculiarly applicable to the Indian situation and the Indian character. In the contemplation of these we are on common ground, and it is to them that I wish to call your attention this afternoon.

#### THE IDEAL OF TRUTH.

I place in the front rank of these principles, truthfulness. The truth is not merely the opposite of a lie. A dumb man would find it

difficult to tell a lie, but he might be guilty of untruth every day of his life. There are scores of people who pride themselves on never telling a falsehood, but who are yet habitually false—false to others, and, what is worse, false to themselves. Untruthfulness consists in saying or doing anything that gives an erroneous impression either of one's own character or of other people's conduct or of the facts and incidents of life. We all succumb to this. It is the most subtle of temptations. Men who make speeches, men who plead cases, men who write articles in the newspapers, men who are engaged in business, even the ordinary talker at a dinner table—each of us for the sake of some petty advantage or momentary triumph is tempted to transgress. The degree of non-truth is so slight that it does not seem to amount to untruth. We salve our conscience by thinking that it was a pardonable exaggeration. But the habit grows. Deviation from truth slides by imperceptible degrees into falsehood ; and the man who begins by crediting himself with a fertile imagination merges by imperceptible degrees into a finished liar. But an even commoner form of untruth is the unspoken untruth—the doing something which conscience condemns as not quite straight, but for which the reason is always finding something as an excuse. Those who encourage this tendency end

by becoming two human beings in the same form, like the Doctor Jekyll and Mr. Hyde of Stevenson's story. Perhaps the guilty man prides himself on being complex. He is really corrupt ; and one day he wakes up to find that he can no longer resume the good habit, but must remain the base or distorted deformity for ever.

I hope I am making no false or arrogant claim when I say that the highest ideal of truth is to a large extent a Western conception. I do not thereby mean to claim that Europeans are universally or even generally truthful, still less do I mean that Asiatics deliberately or habitually deviate from the truth. The one proposition would be absurd, and the other insulting. But undoubtedly truth took a high place in the moral codes of the West before it had been similarly honoured in the East, where craftiness and diplomatic wile have always been held in much repute. We may prove it by the common innuendo that lurks in the words ' Oriental diplomacy,' by which is meant something rather tortuous and hyper-subtle. The same may be seen in Oriental literature. In your epics truth will often be extolled as a virtue ; but quite as often it is attended with some qualification, and very often praise is given to successful deception practised with honest aim. I remember reading in an Indian newspaper the following



paragraph :—" There is not a question but that lying is looked upon with much more disfavour by European than by Native society. The English opinions on this subject are strong, distinct, and uncompromising in the abstract. Hindu and Mahomedan opinions are fluctuating, vague, and to a great extent dependent upon times, places, and persons. "

#### FORMS OF UNTRUTH.

Now the commonest forms which are taken by untruth in this country seem to me to be the following. The first is exaggeration, particularly in language, the tendency to speak or write things which the speaker or writer does not believe, or which are more than he believes, for the sake of colouring the picture or producing an effect. It is quite a common thing to see the most extravagant account of ordinary occurrences, or the most fanciful motives attributed to persons. Invention and imputation flourish in an unusual degree. There is a thing which we call in English a mare's-nest, by which we mean a pure figment of the imagination, something so preposterous as to be unthinkable. Yet I know no country where mare's-nests are more prolific than here. Some ridiculous concoction is publicly believed until it is officially denied. Very often a whole fabric of hypothesis is built out of nothing at all. Worthy people

are extolled as heroes. Political opponents are branded as malefactors. Immoderate adjectives are flung about as though they had no significance. The writer, no doubt, did not mean to lie. But the habit of exaggeration has laid such firm hold of him that he is like a man who has taken too much drink, and who sees two things where there is only one or something where there is nothing. As he writes in hyperbole, so he tends to think in hyperbole, and he ends by becoming blind to the truth.

There are two particularly insidious manifestations of this tendency against which you ought to be on your guard. The first is flattery, and the second is vituperation. Flattery is much more than compliment in an extravagant form. It is often a deliberate attempt to deceive, to get something out of some one else by playing upon the commonest foible of human nature. We all like to be praised and the majority like to be flattered. A common-place man enjoys being told that he is a great man, a fluent speaker that he is an orator, a petty agitator that he is a leader of men. The vice is actually encouraged by that which is one of the most attractive traits of Indian character, namely, its warmth of heart. A man has a natural inclination to please, and so he glides into flattery; and flattery is only a few steps removed from sycophancy, which is a dangerous form of

untruth. Flattery may be either honest or dishonest. Whichever it be, you should avoid it. If it is the former, it is nevertheless false; if it is the latter, it is vile.

But I think that in India the danger of the opposite extreme is greater still. I speak of slander and vilification of those with whom you do not happen to agree. I do not wish to be tempted this afternoon into anything that might be thought to have a political bearing: for it would not be proper to this Convocation. I will only say, therefore, that to many true friends of India, among whom I count myself, the most distressing symptom of the day is the degree to which abuse is entering into public controversy in this country. It is a bad thing for any State if difference of opinion cannot exist without innuendo and persecution, and if the vocabulary of the nation is trained to invective. Authority will never be won by those who daily preach that authority exists only to be reviled. National happiness cannot spring from a root of bitterness, and national existence cannot grow in an atmosphere of strife. I would like to urge all you young men, when you go forth into the world, to avoid this most dangerous of all temptations. Respect your opponents and do not calumniate them. Believe in the good intentions of others rather than the bad, and remember that self-government, to which you aspire, means not

only the privilege of assisting to govern the community to which you belong, but the preliminary capacity of governing yourselves. Therefore I come back to my original point. Do not exaggerate; do not flatter; do not slander; do not impute; but turn naturally to truth as the magnet flies to the pole. It is better to be believed by one human being for respect of the truth than to be applauded for successful falsehood by a thousand. By truth you will mount upwards as individuals and as a nation. In proportion as you depart from it you will stagnate or recede.

#### INDEPENDENCE OF JUDGMENT.

Then my second word of advice is this: Try to form an independent judgment. The curse of our day is the dependence on others for thought and decision of every description and the multiplication of machines for relieving a man of the necessity of independent opinion. The lowest and commonest of these machines is what schoolboys call a key; that is, a book in which they are saved the trouble of thinking for themselves by finding the work done for them by somebody else. The highest form is the article in the daily newspaper or the magazine which relieves you from thinking about the politics or events of the day by supplying you with the thoughts of another. Advance in

civilisation multiplies these instruments of selfish convenience. For an anna or less a man can purchase his opinions just as he purchases his food or his clothing. Of course books and the Press do much more. They spread knowledge and stimulate intelligence, and without them we should sink back into brute beasts. I am only speaking of their questionable side. For the paradox is also a truth, that while they encourage intellectual activity they are also sometimes an indirect incentive to intellectual torpor. Of course this is truer of newspapers, which represent an ephemeral form of literature, than it is of books, which are often immortal. We all of us get into the habit of reading our favourite journal, and cherish the belief that we are thinking while we are really only browsing on the thoughts of others. Sometimes our anonymous mentor is a very wise man and we do not go far astray ; sometimes he is the reverse and we err in his company.

But the great danger of second-hand thought is not merely that it is not original, but that its tendency is to be one sided and therefore unfair. The common instinct of mankind is to take a side. It is the survival of the old era of combat, when each man had to fight for himself and his family or clan. From youth upwards we find ourselves taking a side in the rivalries of school and college life, and in many ways these

rivalries develop the keener instincts and the finer side of human nature. But the mind ought only to take a side as the result of a mental process. If you have examined the two sides of a case and are convinced that the one is right and the other wrong, or that one is more right than the other, by all means adopt and adhere to it; but to make your decision and to shape your conduct simply because a writer in a book or a newspaper has said it, whether it be right or wrong, is not thought but very often an abnegation of thought. It is putting the authority of the mind in commission and setting up some other authority, of which you perhaps know nothing, in the judgment seat. So I say to you young men that the first duty of a student, that is of a man who has studied, is mental independence. Strike out a line of thought for yourselves. Form your own judgment. Do not merely listen to the tinkling of the old bell-wether who leads the flock, but stand on your own feet, walk on your own legs, look with your own eyes.

This does not mean, of course, that you can afford to be self-opinionated, or conceited, or obstinate. Nothing is more offensive than arrogance or licence in youth. You remember the famous sarcasm of the Cambridge tutor at the expense of a youthful colleague, "We are none of us infallible, not even the youngest."

But the excess of a virtue merges easily into a vice and nowhere more easily than in the case of freedom. Freedom involves not the absence of all restraint but liberty within the limits of a reasonable self-restraint. Otherwise, as history teaches us, freedom usually degenerates into licence, licence into disorder, and disorder into chaos. Goethe, the German poet-philosopher, used to say that only in law can the spirit of man be free. So it is, and just as law is the condition of independence of spirit, so are moderation and respect for others the condition of independence of judgment. This combination of qualities should come naturally to the philosophic Hindu. He should cultivate independence of mind and thought and action. But his great introspective power should save him from degenerating into intellectual self-sufficiency or insolence.

#### THE TYRANNY OF WORDS.

There is another tyranny which I think that you ought to avoid, and that is the absurd and puerile tyranny of words. It is not the most fluent nations in the world who have done the most in history. Every nation and every time have their orators, and they are the secular teachers and apostles of their day. But when everybody talks, then as a rule few act, and when the talkers talk too much and too often

then finally nobody pays any heed and the impression gets abroad that they are incapable of action. When I read the proceedings of the conferences and meetings that are always going on in all parts of India, I am far from deprecating the intellectual ferment to which this bears witness, and I am not sure that it is not a direct imitation of English practice. But I sometimes think that if fewer resolutions were passed and a little more resolution was shown—resolution to grapple with the facts of life, to toil and labour for your country instead of merely shouting for it—the progress of India would be more rapid. Eloquence on the platform is very like soda-water in a bottle. After the cork has been removed for a little time all the sparkle has gone. Moreover eloquence no more regenerates nations than soda-water gives fibre and strength to the constitution.

Now in India there are two sets of people, the reticent and the eloquent. I daresay you know to which class the people in this part of the country belong. I am sometimes lost in admiration at the facility with which they speak in a foreign language, and I envy the accomplishment. All I say to you is: Do not presume upon this talent. Do not believe that the man who can make a speech is necessarily a statesman; do not let your fluency run away with your powers of thought. Above all, do not



think that speech is ever a substitute for action. The man who in his village or his town devotes himself to the interests of his fellow countrymen, and by example and by effort improves their lot, is a greater benefactor than the hero of a hundred platforms.

There is a further piece of advice that I should like to give you. Strive to the best of your ability to create a healthy public opinion in your surroundings. Public opinion in India cannot for a long time be the opinion of the public, that is of the masses, because they are uneducated and have no opinion in political matters at all. In these circumstances public opinion tends to be the opinion of the educated minority. But if it is to have weight it must be co-ordinated with the necessities and interests and desires of the community, who are perhaps hardly capable of formulating an opinion of their own. Nothing can be more unfortunate than a divorce or gulf between the two. If what is called public opinion is merely the opinion of a class, however genuine, it can never have the weight of the opinion of the masses, because, like all class feelings, it is necessarily interested. Of course, in India it is very difficult to create or to give utterance to a public opinion that is really representative, because there are so many different classes whose interests do not always coincide: for instance, the English and the

Indians, the Hindus and the Mahomedans, the officials and the non-officials, the agriculturists and the industrialists. But I think that the great work that lies before educated India in the near future is the creation of a public opinion that shall be as far as possible representative of all the interests that lie outside of Government. If we take the native element alone, it would be an immense advantage to Government to have a public opinion that was representative of native sentiment generally, not of one section or fraction of it. For public opinion is both a stimulus to Government and a check. It encourages energy and it prevents mistakes. But if it is to have this vivifying and steadying influence, then it must be public and not sectional, temperate and not violent, suggestive and not merely hostile. Surely this must be patent to all. We have all of us frequently seen a manufactured public opinion in India which was barren and ineffective because it merely represented the partisan views of a clique and was little more than noise and foam. In my view the real work that lies before Indian patriots is the suppression of the sectional and the elevation of the national in the life of the people. And I think that any educated young man can contribute to that end by the exercise of personal influence and balance of judgment. It is always a bad symptom when there is one public opinion that is vocal and noisy and

another that is subdued and silent. For the former assumes a prerogative that it does not deserve, while the latter does not exert the influence to which it is entitled. The true criteria of a public opinion, that is to have weight, are that it should be representative of many interests, that it should see two or more sides instead of only one, and that it should treat Government as a power to be influenced, not as an enemy to be abused. Some day I hope that this will come; and there is not one amongst you who cannot contribute to that consummation.

### THE DUTY OF YOUNG INDIA.

The last question that I put to myself and to you is this: What scope is there for you in the life of your country? In my opinion there is much. When I hear it said that India is a conquered nation and that Indians are condemned to be hewers of wood and drawers of water, I smile at the extravagance, but I am also pained at the imputation. When I see High Court Judges—some of them in this hall—Ministers of Native States wielding immense powers, high executive and judicial officers in our own service, leaders of thought and ornaments of the Bar, professors and men of science, poets and novelists, the nobility of birth and the nobility of learning, I do not say that every Indian corporal

carries a Field Marshal's *bâton* in his knapsack, for the prizes come to few, but I say that none need complain that the doors are shut. To all of you who have the ambition to rise I would say : Use your student days to study the history and circumstances of your race. Study its literature and the literature of Europe, and particularly of the country whose fate is bound up with your own. Compare the two ; see what are their lessons or their warnings. Then equip yourselves with a genuine and manly love for your own people. I do not mean the perfervid nationalism of the platform, but the self-sacrificing ardour of the true patriot. Make a careful diagnosis, not only of how you can get on yourselves, but how you can help your countrymen to prosper. Avoid the tyranny of faction and the poison of racial bitterness. Do not arm yourselves against phantasms, but fight against the real enemies to the welfare of your people, which are backwardness, and ignorance, and antiquated social prescriptions. Look for your ideal not in the air of heaven, but in the lives and duties of men. Learn that the true salvation of India will not come from without but must be created within. It will not be given you by enactments of the British Parliament or of any Parliament at all. It will not be won by political controversy, and most certainly it will not be won by rhetoric. It will be achieved

by the increase of the moral and social advance of your people themselves, deserving that which they claim and by their desserts making stronger the case for more. To you all therefore I say : Look up, not down ; look forward, not backward ; look to your own country first and foremost, and do not waste time in whistling for the moon. Be true Indians—that is the prompting of nationality. But while doing so strive also to be true citizens of the Empire ; for circumstances have thrown you into a larger mould than that of race and have swept you into the tides that direct the world. As nationality is larger than race, so is empire larger than nationality. Race weakness and gets overlaid in the passage of time and gives place to broader conceptions. For instance, in India I see the claim constantly made that a man is not merely a Bengali or an Uriya, or a Maratha, or a Sikh, but a member of the Indian nation. I do not think it can yet be said that there is any Indian nation, though in the distant future some approach to it may be evolved. However that may be, the Indian is most certainly a citizen of the British Empire. To that larger unit he already belongs. How to adjust race to nationality, and how to reconcile nationality with empire,—that is the work which will occupy the British rulers of this country for many a long year to come. I am one of those who believe that it can be accomplished without

detriment to race or nationality, and with safety to the Empire. I want the Indian people to play their part in this great achievement and to share the results.

*The 11th February, 1905*

The Hon'ble Mr. Alexander Pedler, C.I.E., F.R.S.

*Vice-Chancellor*

YOUR EXCELLENCY, YOUR HONOUR, FELLOWS  
OF THE UNIVERSITY, LADIES AND GENTLEMEN,

It is usual for the Vice-Chancellor in Convocation to allude to the losses which the University Senate may have suffered during the previous year from retirement, resignation, or death among its Fellows. I regret to say such occurrences have been more than usually numerous during the year. In addition to the death of one Ex-Chancellor in the case of Lord Northbrook, and of one Ex-Vice-Chancellor in Sir Arthur Hobhouse, we have lost no less than 14 gentlemen who were formerly Fellows of the University by one or other of these causes. Among them are some Fellows who have done much valuable service to the University and to education, and whose places it appears most difficult to fill. We have to lament the death of such gentlemen as Dr. Mahendra Lal Sircar, Rai Suryyakumar Sarbadhikari, and Dr. C. R. Wilson, while by retirement we have lost Mr. Justice Amir Ali, Mr. J. S. Slater, Dr. J. Morrison, and some others. Of these, three stand out conspicuously. Dr. Mahendra Lal

Sircar was a man whose name will always be remembered as one of the staunchest friends of Science in India, and who has left the Indian Association for the Cultivation of Science as a worthy record of his work. In Dr. C. R. Wilson our students have lost a true friend ; Government will find it difficult to replace him in his work, and to him Calcutta is indebted for his work, in connexion with the localization of the site of Old Fort William. Mr. Slater also may be looked upon as the founder of technical education in Bengal. The remaining Fellows of the fourteen have perhaps not been so actively interested in University Education. In pursuance of the usual custom a few details of the connexion of these fourteen gentlemen with our University are given as an Appendix to this address.

In our University at the present time we stand at the parting of the ways. One chapter of its history has recently closed, and a fresh page has been opened, and the future prosperity and advancement of the people of Bengal will depend in a large measure on the nature of the action which we now take. Before this Senate meets again in Convocation a year hence, the future policy of the University will have been defined by the Regulations, Bye-Laws and Rules which will have been framed. The future of Bengal in all matters of High Education is thus



to be determined, and the responsibility which rests upon the Senate is one of the heaviest which it is possible to conceive.

It will be wise to look back and see what has been done by the University in the past, what lessons can be learned from its actions and what warnings and what encouragement can be obtained from the history of its rise and development.

Fifty years ago University Education in Bengal had no existence, the doors of western learning had not been opened and the knowledge of western science was absolutely beyond the reach of any one in this country. During the last half century the possibilities of obtaining western knowledge and western culture and the facilities for high education have been rapidly developed, and year by year these have been quickly extended until a whole network of educational institutions has been spread over Bengal.

We see now great Colleges established in all the large centres of population while many others are scattered among the remotest districts of the interior. These Colleges are manned by a band of professors, many of whom are of great intellectual capacity and enthusiastically devoted to their work but also in other cases by lecturers less competent and less well trained. The Colleges are attended by an army of students

whose eagerness to acquire knowledge is in many cases most touching, and many of whom by excessive study permanently injure their health and constitutions.

University education is thus widely diffused in Bengal and is exercising the most powerful effect on the character and future of the people. If matters go on at the same rate of progress the whole of Bengal will, in a short time, fall supremely under the influence of this type of education.

It behoves us therefore to enquire at the present juncture whether the form of education given is affecting the people in the most satisfactory way? Have we diffused the best thing? Has the form of higher education given been that which it is in the true interests of these persons to receive? Has the education given raised the individuals receiving it to a sufficiently high intellectual level and has it made them better citizens, better men, more self-reliant, and men capable of advancing the interests of the Empire? The answer to most of these questions is, I am afraid, in the negative.

It must not be thought that I say this in any way as a reproach either to those who are giving this education or to those who are receiving it. Both classes show the utmost zeal in their work. Also, it is impossible in

this connexion to forget the self-sacrificing zeal of the various Missionary bodies, many of whom have been pioneers in this work. Indeed, if it had not been for the work of many of the earlier Missionaries, Education would not be as far advanced in Bengal as it now is. Another most important section of this educational work is also being carried on by various Indian gentlemen and by Indian agencies and too much praise cannot be given on this account. In addition to the many Government Colleges and Schools, which are now scattered throughout the country, many excellent educational institutions also exist belonging to these classes. Notwithstanding this, I repeat that our present arrangements do not give us all or anything like all that we require in the matter of High or University Education.

Our arrangements are wanting in concentration of effort, in thoroughness of method, and in the intelligent appreciation of means to ends.

In the matter of want of concentration of effort it is equally true whether we look at the question from the point of view of the Colleges themselves or at the variety of subjects which are taught in these Colleges or at the manner in which the subjects themselves are taught.

In the case of thoroughness of method our University arrangements in some cases have

certainly not encouraged anything more than book knowledge, and have sometimes made it possible for memory to be substituted for understanding.

Again in the adaptation of means to ends it seems to have been considered sufficient in certain cases to stereotype courses of study which have been handed down to us from long ago. Our students have preferred Literature and Philosophy to Science and Mathematics and book knowledge to practical work. Our system of education has not been framed in any way with the view to turn out men who would be able to add to the material prosperity of India by the introduction of new industries, and the fostering of trade and commerce.

What in the future is urgently wanted is that we shall educate Indian students of various grades including our very highest graduates, in such a way that they will be practical workers, devoting themselves to the various arts and industries, and in the highest cases capable of advancing knowledge by original research and by the discovery of new, luminous and fruitful facts. In this way they will help to develop the resources of their country.

What is the reason of this want of success and what is the cure? My object is to help you to solve this difficult question by showing you some features of the system whereby another

Asiatic nation has met problems in many respects similar to your own.

Why has Japan succeeded so much better than India ? In both cases their main work in western education has been limited to the last half century. Both, when looked at from the point of view of western education, are young countries ; both have students who are enthusiastic in the matter of education, and who have shown that they are capable of the highest results in this direction ; and both have practically an unlimited field for higher and more extensive work than has hitherto been done.

In Japan, as in India, there is and has been for this time an eager demand for University Education, and in providing this education for all who have desired it, similar difficulties have been found. A large part of the University Education in Japan has to be carried on in a foreign language such as English, French or German ; and there has been great difficulty in providing a sufficient number of qualified teachers.

If, however, we enquire into the main points of difference in the methods employed in Japan as compared with India, it is found that there is one which is very conspicuous. The Japanese have been severely thorough in these matters. They have been rigidly consistent whenever any

question rose between the two in sacrificing quantity for quality, and they have maintained a high educational standard by adopting, where necessary, the sternest methods. In illustration of this I may quote a single sentence from a statement recently drawn up by the authorities of the University of Tokio. "More young men desire to enter the Universities than these are able to accommodate, and in consequence a very strict entrance examination has been instituted for admission into the higher schools which are the preparatory schools for the Universities." That is a mere illustration of the spirit in which Japan has set to work.

If a Japanese student wishes to become a graduate, he can only do so by studying in a secondary school until he has reached the age of at least 17, when he has to go to a higher school in special subjects until he is 20. His College course then lasts for four or three years according to the subject he elects. A Japanese graduate thus studies for 17 or 18 years and he must be at least 23 years or 24 years old before he can enter on the actual business of life. We learn indeed from an authoritative source that the actual age of the graduates from the Tokio University\* is about 26 years. After this many Japanese graduates continue to carry on

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\* For the three years, 1899 to 1901, the age was 26 years 9 months.

Post-graduate work and take up a course which extends over five years.

I should like just to compare very briefly the conditions obtaining in Bengal with those in Japan in these respects.

There is at present no minimum limit of age at which a student can enter into the Calcutta and some other Indian Universities. Many Indian boys after spending not more than eight years at school pass into a College at the age of fourteen, and become B.A.'s at 18, that is, after an education of twelve years only.

To put the case in a sentence, in Bengal, a B. A. graduate's course of instruction ends frequently a year or two sooner than the University course of a Japanese student can begin. The question therefore, the Members of our present Senate can put to themselves, is, can we expect to give as sound and complete an education in Bengal in about 12 years, as can only be given in Japan in 17 or 18 years? There is, I am afraid, only one possible answer to this.

Hence how can we expect our graduates to make the same mark in the world as the Japanese have done and are doing?

There are some other aspects in which Japanese University Education presents a most interesting comparison with similar education in Bengal.

At the present time I find that more than half\* the graduates from Japanese Colleges take up courses of study in what may be called practical subjects, such as Engineering, Medicine, Science, and Agriculture. Also the number of Japanese graduates doing research work at any one time is about equal to the yearly out-turn of graduates, and in 1902 there were no less than 449 post-graduates or research students at work in Tokio. Is this not a splendid testimony of the freedom and enthusiasm with which a Japanese student devotes himself to those branches of knowledge which will make him a useful citizen, and which will enable him to aid in developing the prosperity of his country, and in the discovery of truth.

In Japan also each college, of which there are six, is confined to its own special work and only one college of each kind has been allowed in connection with each University. This enables each college to be strongly staffed with specialists and the average number of professors in each Japanese college is twenty-five.

In Bengal, on the other hand, our colleges are very much more numerous and there are now nearly fifty in existence. Many or even the majority of these also teach both literary and scientific courses of study. The average number

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\* 54 per cent. in 1902.



of professors in a Bengal College is, however, only between seven and eight.

It is sufficiently plain from the facts I have given that there are great contrasts in the system of University education as obtaining in Bengal and in Japan.

It is also plain, I think, and this is a point which is the practically important for us to lay to heart, that behind these facts there lie certain great principles of work which Japan has studiously observed, and which, I fear it must be confessed that we in Bengal have to some extent neglected. So far as a careful study of the subject has enabled me to judge, the secret of the brilliant success of University education in Japan is to be found in the observance of the following cardinal principles:—

- (1) Patience in obtaining results as exemplified in the length of the courses of study which are required of students before allowing them to take up University work.
- (2) Thoroughness in work which is also involved in the long course of specialized study required before a student can enter University life, after completing his secondary education, and further shown by the large number of professors in each college.

- (3) Concentration of University work in a few really well-equipped and strongly staffed colleges, each institution being devoted to one special section of learning, which is taught thoroughly.
- (4) Adaptation of the courses to the practical wants of life and of modern civilisation, as exemplified by the large proportion of graduates who elect the practical rather than what may be called theoretical and literary courses of study.
- (5) Originality as shown by the large number of young men who continue in research work or in post-graduate study, and also shown by the large number of original contributions in science and other subjects which have been made by the Japanese in recent years.

These cardinal principles of work ought I think, to be clearly borne in mind, and in fact govern our whole aim and procedure in the arrangements which have to be made in connection with the New Regulations of the University. All of them are most important, and it may even be said that they are indispensable, if anything like successful work is to be turned out. In the future it will be necessary in Bengal to adopt them all and to adhere to them with uncompromising tenacity, if University work is to be placed on a really satisfactory footing.

As a beginning I should like to plead at the present time most strongly in favour of two of these requirements in University education in India and in Bengal. The two, I allude to, are thoroughness and concentration. As a matter of fact, these two are more or less bound up with each other. It is only with more concentration of effort that greater thoroughness of work can be attained.

With our numerous colleges in Bengal and their army of lecturers, there is ample scope for both concentration and thoroughness.

Many or, I might almost say, most of our colleges attempt to do more than can be efficiently done with the means at their command and with the staff that they are able to employ. Is it possible that the considerable variety of subjects laid down even in the simplest of our University courses can be efficiently taught in a college by seven or eight professors? On the other hand, if two or more colleges situated within a moderate distance of each other were to join hands and unite in forming one substantial and well equipped college, or to arrange to concentrate certain parts of their joint work in each building, so that specialization of work is possible, the principle of concentration would be fulfilled, and I am sure, thoroughness would follow as a necessary consequence.

With a strong staff each professor could take a single subject or it might be only a part of a subject. Lectures given in this way by specialists on their own subjects would raise and elevate the standard of teaching and also of the knowledge so obtained by our students. Concentration of effort leading to a large numerical increase in the staff of individual colleges might also conduce to an extension of tutorial work which is now badly needed.

We have our students, and we know they are willing to work to their utmost, and that they are also sufficiently numerous, and of good and even high intellectual capacity. We have our organisation of colleges, some large and striving to be efficient, and some smaller and it is to be feared distinctly less efficient. We have our small army of professors and lecturers, most of whom are highly qualified, and capable of very superior work, and all of whom are, I am sure, willing to devote themselves and their lives to the furtherance of Indian University education, and to the task of raising it to the highest attainable level.

All that is wanted is that this vast amount of intellectual effort and this huge machinery of University education shall be guided along right paths, and organised in such a way as to produce results commensurate with the endeavours which are being put forth. It can

be done, but it will require united and patient effort, not only by all working at the subject but by all friends of education in Bengal. It will require all to sink personal considerations for the common good. It will require years of patient work and slowly perfected arrangements, which at first may not seem to bear any fruit. It will require the best intellects of the Indians in Bengal to come forward, and having first become experts in certain branches of learning, to render further help by themselves becoming professors in their subjects. It will require such men to devote their whole life and their utmost labour to the general uplifting and advancement of Indian University education.

Is it too much to hope that the gentlemen interested in the management of the numerous Bengal colleges will come forward in a patriotic spirit to give the help and service that are required ?

I can think of no more inspiring cause or higher field for Indian patriotism than the improvement and elevation of educational ideals. The sacrifice of life's intellectual labour and even of the wealth of which individuals may be possessed, would be a contribution worthily bestowed in raising the actual standard of higher education in India. Will not those who have the true interest of India at heart take this as the foremost object of their lives ?

## APPENDIX.

The brief details of the connection with our University of the fourteen Fellows who have ceased to belong to the Senate during the past year (1904) are now given.

Among the Ordinary Fellows, there were six deaths in the year.

Dr. Mahendra Lal Sircar, C.I.E., M.D., D.L., was born of poor parents, in 1833, in an obscure village in Bengal. He lost both his parents while yet young. He was educated in the Hare School, Calcutta, where, in 1850, he obtained a Junior Scholarship. This enabled him to pass to the Hindu (afterwards Presidency) College, where he soon distinguished himself. In 1855, he entered the Medical College where he remained for 6 years and obtained medals, prizes, and scholarships, in various subjects. In 1863, he went up for the M. D. Degree Examination and stood first. He then commenced to practise Medicine, and in the early sixties, though quite a young man, he succeeded in securing a distinguished position as a practising Physician. Amidst his numberless professional engagements, and his literary and scientific labours, he did not for a moment forget, what he had long been impressed with, that his country could only be regenerated through the cultivation of Science. His conviction was to use his own words, that

“the only method by which the people of India could be essentially improved, by which the Hindu mind could be developed to its full proportions, was by the cultivation of the Physical Sciences.” He urged the establishment of a Scientific Association for the encouragement of scientific research among his countrymen, and, after many years of hard labour and great self-sacrifice, he succeeded, in 1876, in starting the present “Indian Association for the Cultivation of Science” under the patronage of the then Lieutenant-Governor, Sir Richard Temple. The Association has now made considerable progress, and has a well situated local habitation, a good lecture hall, and a well equipped laboratory. Dr. Sircar was appointed Fellow of the Calcutta University in 1870, and was for some years President of the Faculty of Arts. He was appointed Sheriff of Calcutta in 1887 and was a Member of the Bengal Legislative Council from 1887—1893. In 1888, in recognition of his work, he received the decoration of C.I.E., and in 1898 for his services in the cause of education generally the University of Calcutta conferred upon him the degree of Doctor in the Faculty of Law. Dr. Sircar was a man of remarkable personality. The strongest trait in his character was his sturdy independence, joined to his unflinching devotion to truth and duty.

Maharaja Durga Charan Law, C.I.E., was born in November, 1822. He received his early training in a village Pathsala at Chinsura and was afterwards a student in the Hindu College up to 1839, when he joined his father as a merchant. He was the first Indian Member in the Port Commission; he became Member of the Bengal Legislative Council, in 1874; Fellow of the Calcutta University, in 1878; Member of the Imperial Legislative Council, in 1882 and 1888; Sheriff of Calcutta, in 1882; and Commissioner for the reduction of Public Debt, in 1882. He was created a C.I.E., 1884; Raja, 1887; and Maharaja, 1891. He died in May, 1904.

Rai Suryyakumar Sarbadhikari, Bahadur, was born in 1832. He received his early training in a village Pathsala, and came to Calcutta when 12 years old and was put in the junior department of the Hindu College. In 1849 he joined the Dacca College, where he soon distinguished himself. He joined the Medical College in 1851, where his career was a brilliant one and where he carried away many scholarships, medals, prizes and certificates. In 1856 he passed the Senior Diploma Examination and became a graduate of the Medical College of Bengal. He then joined the Government Medical Service and held with credit several posts of trust and responsibility



during the troubled times of the mutiny. He was a valued co-adjutor of Dr. (afterwards Sir) Joseph Fayrer during the memorable siege of Lucknow. His period of service under Government was however short, for he soon resigned his appointment and settled down for private practice in Calcutta, where, up to the time of his death, he commanded universal respect. He was appointed a Fellow of this University in 1879 and was attached to the Faculties of Arts and Medicine. He twice represented the Faculty of Medicine on the Syndicate and was also its President in 1898. In 1898, the Government in recognition of his valuable services, conferred upon him the title of Rai Bahadur.

Babu Dinabandhu Datta was an Assistant Surgeon. He was appointed a Fellow in 1884 and was attached to the Faculty of Medicine, which he represented on the Syndicate for several years.

Dr. C. R. Wilson, M. A., D. Litt., joined the Bengal Education Service in 1887. He acted as a Professor in the Dacca, Presidency and the Patna Colleges for several years with very great success and did most valuable work. Later on he became Principal of the Patna College and after that Officer in charge of the Records of the Government of India. Dr. Wilson was an enthusiastic student of the History of British

India and was the author of an excellent work on "The Early Annals of the English in Bengal." Calcutta is however chiefly indebted to Dr. Wilson for his studies on the Topography of the City, and specially for the labour which he devoted to determining the site of the Old Fort William. Dr. Wilson was appointed a Fellow of this University in 1893, and was attached to the Faculties of Arts and Engineering. He took the keenest possible interest in the affairs of the University and his services as a Professor, an Examiner and a Member of the Senate, were very highly valued. He also took the greatest possible interest in the welfare of the students and was for a time Secretary of the Calcutta University Institute. He was unremitting in his efforts to improve the moral and physical welfare of the students, who, as a class, have lost in him a true and real friend.

Mr. Heerjeebhoy Manackji Rustomjee, C.I.E., was born in Calcutta, 1845. He was educated in St. Paul's School, Calcutta, and matriculated in this University in 1860. Mr. Rustomjee then went to Bombay where he served as Deputy Accountant of the National Bank. He returned to Calcutta in 1866 and started business on his own account. He soon made his mark, for a little more than a year afterwards he was appointed a Justice of the Peace and an Honorary Magistrate, and thereafter held many honorary

appointments of trust. He was appointed a Fellow of the University in 1897 and was attached to the Faculties of Arts and Law and was a member of the Board of Accounts. In 1902 he was appointed Sheriff of Calcutta and was subsequently created a C.I.E.

The following eight Fellows have retired from the Senate during the year :

The Hon'ble Mr. Justice Ameer Ali, C.I.E., M.A., B.L., was called to the bar in 1873. He was Chief Presidency Magistrate, Calcutta, from 1878 to 1881. He was Member of the Bengal Legislative Council in 1878-79 and 1881-83, and Member of the Supreme Legislative Council in 1884-85. He was elected Tagore Law Professor in 1884 and made a C. I. E. in 1887. He was created Judge of the Calcutta High Court in 1890. He was appointed Fellow of the Calcutta University in 1877 and was attached to the Faculties of Arts and Law during 1891-92. Mr. Ameer Ali was a valuable Member of the Senate and served on the Syndicate for several years. He was also author of several works, of which "A short History of the Saracens" and "Students' Manual of Mahomedan Law" are prescribed as text-books by the University.

The Hon'ble Sir Henry Thoby Prinsep, Kt., I.C.S., was appointed a Fellow in 1878 and was attached to the Faculty of Law.

Mr. J. S. Slater, late Principal of the Civil Engineering College, Sibpur, was appointed a Fellow in 1882 and was attached to the Faculties of Arts and Engineering. He was President of the Faculty of Engineering in 1901 and 1903. As a Representative of the Faculty of Engineering, he served on the Syndicate for several years. He was Principal of the Civil Engineering College, Sibpur, for many years, and officiated as Director of Public Instruction in Bengal for some time. Technical education in Bengal owes much to Mr. Slater.

Mr. C. E. Buckland, C.I.E., B.A., C.S., was appointed a Fellow in 1889 and was attached to the Faculty of Arts.

Dr. J. Morrison, M.A., D.D., late Principal, General Assembly's Institution, was appointed a Fellow in 1891 and was attached to the Faculty of Arts. He was appointed Examiner in English and History at the higher Examinations for several years.

The Hon'ble Mr. Justice C. H. Hill, M.A., was appointed a Fellow in 1894 and was attached to the Faculty of Law. He was President of the Faculty in 1895 and its representative on the Syndicate,

Mr. R. D. Oldham, A.R.S.M., F.G.S., joined the Geological Survey of India, 1879. He revised the "Manual of Geology of India," and contributed largely to the Geological Survey

Publications. He was the Author of a " Report on the Assam Earthquake of 12th June, 1897."

Mr. Oldham was appointed Fellow in 1898 and was attached to the Faculty of Arts. He rendered good service to the University as member of the Board of Studies in Biology and Geology and also as an Examiner in Geology.

The Hon'ble Sir J. A. Bourdillon, C.S.I., was appointed a Fellow in 1899 and was attached to the Faculty of Arts. He resigned his Fellowship in April, 1904.

*The 5th January, 1906*

The Hon'ble Sir Alexander Pedler, Kt., C.I.E., F.R.S.

*Vice-Chancellor*

MY LORD,

It devolves upon me as Vice-Chancellor of this University to present to your Excellency as Chancellor His Royal Highness the Prince of Wales to receive the Degree of Doctor in Law.

The usual custom in English and Indian Universities is for the Vice-Chancellor who presents the recipients of Honorary Degrees to set forth in his speech their merits and the reasons for granting such degrees. On such a special occasion as this, however, it would be out of place for me to follow this custom, and I will merely state in the language of our new Indian Universities Act, that His Royal Highness "by reason of eminent position and attainments is a fit and proper person" to receive the Degree of Doctor in Law of this University.

I would remind your Excellency and His Royal Highness of the coincidence that 30 years ago His Majesty the King Emperor was present in this Hall and was the first recipient of an Honorary Degree of an Indian University. Indeed if our Convocation had been held on Wednesday instead of to-day it would have been

the thirtieth anniversary of the day on which the King Emperor was made a Doctor in Law in this University.

At that time the Vice-Chancellor, Sir Arthur Hobhouse, enlarged on the position of this University as then beginning to have great influence on the life of a very large section of the Indian public, and he predicted that 20 years after that day, if its rate of progress was continued, His Majesty the King Emperor might find himself a member of the largest University in the world. These words have almost come true. The expansion of the influence of this University has been even more rapid than was anticipated. The number of those appearing for its Examinations has increased more than fourfold in the last 30 years. Thus while in 1875 the number of candidates appearing for the Calcutta University Examinations was 3,503 in 1905 this number has increased to 14,468. There are indeed no Universities in the Eastern hemisphere, if even in the world, where figures approaching to these can be found.

During the half century that this University has existed, the Educational condition of the inhabitants of Bengal, and of other parts of India has been entirely changed. Facilities for education from the highest to the lowest stages now exist broadcast in Bengal, and the children

under education in this Province are numbered by millions. Yet from the smallest Pathshalas in villages to the close network of Arts and other Colleges, which now exist in Bengal and to a smaller extent in Assam and Burma, all educational institutions and methods have been and are being influenced by the work of this University.

In order to provide for the development of modern ideas and methods in University education, it has been found necessary to pass a new Indian Universities Act, under which it is hoped that education in Bengal will attain a much higher level than has been possible under the former constitution and powers of the University.

The new Indian Universities Act, indeed, commences a new era in the history of our University, and the ceremony of to-day is a hopeful augury for the success of our work in the future. For the parallel is now complete. His Majesty the King Emperor thirty years ago became the first Honorary Doctor in Law of this University under the former Act, and we now desire to add the name of His Royal Highness the Prince of Wales as the first Doctor in Law under the new conditions.

I need not dilate on the great honour which His Royal Highness confers on this University by thus accepting our Degree, nor need I add



anything as to the enthusiasm and gratefulness which I know every Indian and European gentleman in connection with this University feels for the honour which is being done to us.

In conclusion I will merely ask Your Excellency to confer the Degree of D. L. on His Royal Highness.

*The 3rd March, 1906*

The Hon'ble Sir Alexander Pedler, Kt., C.I.E., F.R.S.

*Vice-Chancellor*

YOUR EXCELLENCY, YOUR HONOUR, LADIES AND GENTLEMEN,

It is usual for the Vice-Chancellor in his Convocation Address to allude to the losses which the Senate has suffered by death or resignation during the preceding year. These, I am glad to say, are rather less numerous than in most years, and only five deaths and four retirements have occurred.

Among the five deaths that of Babu Pratapchandra Majumdar stands out prominently. His death was very much to be regretted as he stood very high in the estimation of all thinking men and was a prominent leader in religious and social reforms. He did not however of late years take any active part in the work of the University.

Three other gentlemen whose loss we regret are Maulvi Abul Khair Muhammad Siddiq, Mr. Rajnarain Mitra and the Hon'ble Babu Saligram Singh, all of whom took a fairly active part in University work; while the fifth Fellow who died during the year was Sir Baba Khem Sing Bedi who belonged to the Senate for a long time,

indeed since 1876, but he practically was not in touch with the Calcutta University, as he was mainly interested in Education in the Punjab.

Of the four Fellows who have been lost to us by retirement, namely, Col. C. H. Joubert, Mr. D. B. Horn, Mr. C. W. Bolton and Mr. A. C. Edwards, all have previously taken great interest in the work of our University in the various branches of learning which they represented, Colonel Joubert in Medicine, Mr. Horn in Engineering and the other two in the Arts Faculty. All of them have done good work; and in Mr. A. C. Edwards also we have lost a Fellow who for a considerable time did most valuable work as our Registrar.

Further details as to these gentlemen are given as an Appendix to this address.

Turning now from the losses which the University has suffered, I should wish to make a few remarks as to University work in general.

In the Convocation Address which I had the honour to deliver last year, at the time when our new Universities Act was coming into operation, I took Japan as an example which we should imitate in the matter of framing our new Regulations, and I tried to sum up the cause of the success of the Japanese in University education as being due to the principles of thoroughness, concentration and originality being kept prominently in view in all their work.

As it is admitted that Indian University education has not been as successful as that in Japan, it appears to me to be worth while to see whether any reasons can be traced which would explain why the Indian system has proved wanting and where it can be improved, and what we could look to in the future for success.

In the remarks which I am about to make it must be understood that I am referring to the work of the old University and not to that of the new Senate; for all our University work is still going on under the old regulations and under the old conditions.

Another reason which impels me to speak on this subject to-day is that the University is at this moment at the critical stage of framing its new regulations and that unless these are of proper character, and unless arrangements are made that they shall be rigorously enforced and their standards fully maintained, all the strenuous efforts which have been made for the improvement of our Indian Universities will be frustrated.

Within a short time I shall be retiring from my office as Vice-Chancellor of this University and also from my appointment as Head of the Educational Department of this Province after a service of over thirty years. On this occasion it is perhaps natural that I should ask myself what are the differences between the Education

which was being given thirty years ago in Bengal and now, and whether there has been progress on sound lines, and whether such advance has been as rapid as it should have been, and what are the prospects for the future. In discussing this also I hope to be able to indicate certain points where the action of the old University, or rather its want of action, has been responsible for want of proper progress, and even for not having maintained former standards.

The main difficulty in dealing with these questions is the vastness and complexity of the subject, for only to review the history of every section of University Education for a third of a century would involve the discussion of a mass of details and statistics which would be quite out of place in an address of this kind.

Looking at the history of University Education generally in this period there is one factor which must strike even the most superficial observer, namely, that scientific subjects have during this time rapidly developed in importance. The various sciences are now held to be of quite equal value as a mental training to the literary subjects which so long were held to be of paramount importance in all the older University schemes, while they are of immensely greater value in the development of the material welfare and resources of a country.

A second and equally important factor in University work has been the demand for higher study in far more numerous subjects of culture than formerly, in connection with Literature, History, Philosophy, Science and other subjects, and in addition to the new subjects studied there has been the tendency to greater and greater specialization. We now frequently witness the splitting up of what were formerly comparatively simple single subjects of study into several branches and each branch sometimes quickly becomes more complex than the original single subject.

Both these aspects of work have largely increased the difficulties of dealing with the highest forms of education. In order to avoid being charged with dealing with generalities as regards these two points I should just like to prove my assertion by reference to the conditions existing in the leading college working under our [University, that is the Presidency College, Calcutta, in the year 1873 and during last year.

The comparison between the Presidency College as it existed in 1873 or early in 1874 and in 1905 is roughly as follows. The buildings are practically the same, except that a wing for the teaching of Chemistry has been added. Taking only the main section of the College for teaching for the ordinary Degrees and excluding Engineering and Law as these are now provided

for elsewhere, I find the number of students has considerably more than doubled; the numbers being 385 in 1873 and 814 and 1905. The increase in the number is due entirely to the fact that those taking the highest courses of study have increased very largely while those studying the lower courses are less numerous than they were formerly. Thus there are now five times as many students reading for the M.A. degree and nearly four times as many reading for the Bachelor's degree as in 1873. While for the lower or Intermediate Examination there are only two-thirds as many as in 1873. There were only 7 subjects in which lectures were given in 1873, 4 Arts subjects—English, Sanskrit, Philosophy and History, and 3 Science subjects—Mathematics, Physics and Chemistry. The subjects in which lectures are delivered now have more than doubled, being 17 in 1905 against 7 in 1873. The new subjects added are five Languages and five Sciences, namely, Arabic, Persian, Latin, French and Pali, and in Science Biology, Botany, Geology, Sanitary Science and Practical Astronomy. This is indeed a most startling change, but the most marked difference is, however, not in the number of subjects taught, but rather in their method of treatment. Early in 1873, I think I am correct in saying, not a single student in the Presidency College was doing any practical work in any

Science subject. In 1905 by far the greater number of students taking up Science subjects in the Presidency College are compelled to work practically at the facts of Science with their own hands even though such practical work is not absolutely required by the Regulations of our University. I can speak with authority, I think, about the amount of practical work done in the Presidency College in 1873, for the first practical student in Chemistry in the Presidency College came under my immediate personal care in the second half of 1873 or early in 1874.

The staff of Professors, Lecturers and Demonstrators stood at 15 only in 1873, and consisted of 11 European members and 4 Indian gentlemen. In 1905 the staff had increased to 35 Professors, Lecturers and Demonstrators, together with 14 Assistants mainly in the Science section in connection with the practical work or 49 in all, but of these 11 only are Europeans and even of these 11 some are usually away on leave or deputation. Omitting the Laboratory Assistants it will be seen that while the number of Indian lecturers has increased to six times that in 1873, the number of European professors is stationary or even tends rather to decrease, and we have now for more than twice the number of students in the College as a whole and about four or five times as many students taking higher courses of instruction than we



had in 1873, only the same number of Europeans on the staff. Speaking of the staff as a whole we had one professor for every 25 students in 1873 and in 1905 one for every 23 students, or taking only the European staff which is usually carrying on the highest branches of work, in 1873 we had one European professor for every 33 students and now we have one European professor for, about, 73 students.

I think it is clear from these facts that the Presidency College is doing infinitely more varied, more important and higher work than it did 30 years ago, and that its influence is much greater than formerly, specially in the higher branches of study. Also that the work of that College is more complex and difficult than formerly, but that the strength of the staff has not kept pace with the demands on it and finally that to make the college capable of carrying on as good and thorough work as it has formerly done, its staff must be largely strengthened and increased. This last statement, I am afraid, is also true of all Government Colleges in Bengal.

The two factors of University work previously mentioned deal with the unavoidable development and multiplication of the courses of study in connexion with the University. The third and equally important factor in the history of our University is the enormous increase in the number of students reading for its various

courses of study, and this has proved an equally difficult matter to deal with. This factor is also unavoidable, but it is from some aspects the most satisfactory feature in the work of our University as it shows there is a great demand for high education.

Thus in the period dealt with the number of Schools sending up candidates to our Matriculation Examination increased from 265 to 778 or to three times the number. The number of Colleges has increased from 52 to 81, and while in such Colleges in 1873 there were 278 Professors and Lecturers, there were in 1905, 717 Lecturers, or again nearly three times the number. Further if we take the number of students who have come up for our examinations we find they have increased fourfold (*i. e.* from 3,737 up to 14,492) during the same interval.

In this connexion I should like to ask, has the University in any way troubled itself to secure that this expansion has been accompanied by the provision of three or four times the number of equally well trained and experienced Professors and Teachers. Has the University ascertained that the new Schools and Colleges are equal in quality to those of older and more mature growth.

I think the answer is clear—the University had made no such effort and taken no such precaution to prevent a lowering of the standard

due to a lower quality among its Teachers and a lower standard of work.

We have only to ask the question—Do we find three or four times as many well trained or well paid Teachers at work in our Colleges and Schools as we did thirty years ago, for it to be at once answered in the negative. The answer must be in the negative for there are very few places where Teachers can be trained in Bengal.

Do we get three times as many Professors or Teachers for our Colleges trained in all the modern developments of western learning and acquainted with all the most recent discoveries in Science as we did 30 years ago? Here again the answer is No.

As we are supposed to be developing education on western lines and up to western standards, is it not essential we should have three times as many Professors in our Colleges with European habits of thought and training as we had thirty years ago?

Indeed if we only take the case of Government which in its Colleges ought to take the lead in such matters we shall find that a reverse action has been going on, and that while in 1873 in Bengal the number of European Professors or Indian Professors with European training in Government Colleges was 31, in 1905 the number had fallen to 27, while the

number of Indian or Indian trained Professors had increased from 19 up to 60.

This is only an isolated case and the general fact remains incontestably true that we have not provided increased teaching power with western training for the increased number of our students in Colleges, whether they are Government, Missionary or Indian Colleges.

We have been preaching progress and the urgent necessity of raising standards and making our institutions comparable with those in Europe and even with those in Japan, and in reality our actions have made any such solid progress impossible or at all events exceedingly difficult. If we wish to keep up the standard of work which existed thirty years ago, we must have many more Professors with European training and also many more men of the highest type of Indian trained Professors. I say nothing against the quality of the gentlemen who are working now, but all I say is we want at least three times as many of them as we have at the present time and with the highest possible training from a western point of view.

Again there is another aspect of University work as carried on in Bengal which may be alluded to. In University work in European countries and in England when the number of students under instruction in Colleges is

compared with the number of Professors and Lecturers in various subjects engaged in teaching them, it will be found, I believe, to be about ten students to each Professor. In the case of American Technical Colleges the number of Professors is even larger than this and frequently the ratio works out to one Professor to seven or eight students. As concrete instances I may mention at the Michigan University we find one Professor for every six students and at the Toronto University we find one Professor also for every six students.

Now turning to the case of India I find in the Arts sections of certain Colleges affiliated to the Calcutta University for every one Professor there are such numbers of students as 53 or 46, and other similar numbers or from five to nine times as many students as in other countries. Comment is needless.

Can it for a moment be maintained that an Indian student only requires one-fifth of the amount of attention, help and instruction that is considered to be necessary for an English, or American University student.

I am afraid if we examine this aspect of the case we cannot acquit the Calcutta University under its old constitution of having been content to make its rules and regulations which may look well or even more or less perfect on paper, but without having insisted on such rules and

regulations being carried into actual practical effect, and without seeing that the standard of study and training of former years was being worked up to, let alone that it was being gradually raised as should have been the case. This has been due so far as I can see to the fact that we have hitherto been a purely examining body and that the University has hitherto exercised no effective control over the institutions working under it.

This want of practicalness in the former work of the Calcutta University under its old constitution I have always ascribed to three causes. First to the fact that up till very lately by far the greater part of those responsible for governing the University consisted of gentlemen not in touch with practical educational work. Again in the case of even those Senators who have been employed in practical educational work only a small portion of them have been trained in Europe, and only a few have ever seen the practical working of a western University or of western Colleges or know really their standards. So that the standard which many Senators must have had before them in their discussions in the University is not the standard of western arrangements for imparting University Education, but the standard they themselves may have seen perhaps in their own education in some small Bengal mofussil College.

A second cause, which is an almost equally potent one, has been the desire of the University to frame its courses in such a way that all the Collegiate Institutions under it shall be on the same platform, and that even small Colleges manned by only a very few and frequently underpaid Indian Professors, and situated far away in the mofussil, away from all conveniences, should be able to carry on almost any course of teaching framed by the University.

The third cause is to a certain extent of the same nature as the second, and is one with which we cannot help having a large amount of sympathy, but which on the other hand is absolutely detrimental to anything like really efficient work in High Education. I allude to the desire, which has actually become to a large extent an accomplished fact in Calcutta of making University Education so cheap that it can be availed of by the children of even the poorest parents. And when I say that the average annual cost of education in all our Bengal Colleges of a student in reading the Arts courses is only about Rs. 125—or about £8—, it will be seen how cheap it has been made. I also quote from my own annual report the cost of education of each student in three principal first grade Colleges in Bengal managed by Indian gentlemen. The figures are twenty-seven (Rs. 27), twenty-nine rupees (Rs. 29) and

thirty-two rupees (Rs. 32) or say roughly the cost of such education was two pounds sterling per student for the year 1904-1905. We need scarcely compare this cost with that of an English student attending Oxford or Cambridge. I would ask, is it to be expected that an efficient University Education for a degree can be provided for such an amount? How can really efficient University Education be given for £8 a year and much less for £2 a year?

How can for instance Science be taught with laboratories, together with appliances for lectures and for the use of students for £2 or even £8 per head per annum?

I should now wish to show how these three factors have, according to my view, very largely retarded the progress of University Education in Bengal during the thirty years I have been a Fellow of this University.

I could really illustrate this fact from the examination of almost any branch of our University work but it will be well perhaps for me to take the branch with which I have been most intimately connected, namely, that of Science, a subject which has been my life's work in India.

From the earliest period in the history of this University, Science has been recognized as a subject of study, for we have had Medical and Engineering Degrees, but the manner in which



Science has been treated as a branch of general education has been in my opinion for the most part very unsatisfactory.

Thus in the earliest courses arranged for the B. A. Degree, some 6 or 7 Science subjects were first put down for study, all of which had to be taken up, and the natural result was with so many and such varied subjects, nothing but the merest smattering of each could be expected.

The number of sciences to be studied was afterwards diminished, but thoroughness was still not required. Even thirty years ago, the beginning of the period to which I have been more pointedly referring, in the Arts courses we expected our F. A. students only to have a very elementary theoretical knowledge of the Chemistry of the metalloids. This was practically not studying Science at all, for this represents only a small fractional part of only one science.

For the Science course of the B. A. Degree in 1873 a student had to know Chemistry, Physical Geography and one other Science such as Physics or Geology or Physiology, in addition to studying English and Mathematics. This, it will be seen, represented on the other hand rather a wide field of study. These Science subjects were however taught and examined in entirely theoretically, and many students went out from this University with a supposed

knowledge of Science by having taken a degree in it, without having seen an experiment of any kind, and certainly without having made an experiment on their own account, also without handling any of the apparatus in connexion with the Science studied, and hence without making themselves practically and experimentally acquainted in any way with the facts of nature.

It is an axiom that Science learned merely from books or crammed from a key is of absolutely no practical value whatever, while Science learned experimentally, and if possible by the heuristic method, is a most valuable training, and perhaps the most perfect form of education yet discovered. Yet the absence of any form of regulation requiring scientific knowledge to be practically taught, acquired and studied, remained as a blot on our University regulations up till the early eighties, when a very small amount of practical work was introduced into the courses for the Science M.A. degree, and a practical examination was first held in 1885. This practical work was still so small in amount as to be less than a Board School boy in England has to go through in his ordinary school days.

About the year 1884 a revision of courses of study for the Arts degrees was carried out and a serious attempt was made to ensure a

practical knowledge of Science in those who took it up as a subject of study. A syllabus for a new B.Sc. degree was framed by experts, but in the discussion of the scheme in the Senate and mainly influenced and altered by what may be called the lay members of it, or those not engaged in teaching, the practical scientific part of the courses was so largely whittled down that eventually no Science at all was left in the course, and finally a resolution had to be passed abolishing the newly passed B. Sc. degree on the ground that a student might pass it without any real knowledge of Science.

This fiasco was in my personal recollection of the discussion practically due to the first of the three causes I have mentioned above, namely to the presence of a majority of Senators quite unacquainted with the requirements of practical courses and teaching in Science.

A proposal was then put forward that every B.A. taking up Science should go through a practical course of instruction, and for such students to be examined practically before taking their degree. I remember also the discussion, which took place on this subject, mainly I think in Committee, and the arguments used against the proposal were first, that all Colleges could not teach Science practically, and therefore the practical course proposed was not suitable. This argument was allowed to

have great weight, but when examined it will be seen to mean that Colleges should be allowed to teach Science as a book or theoretical subject only, *i.e.*, as a cram subject. A second argument used was that if practical work and examination were insisted on, it would mean increased cost to the Colleges, or in other words because a proposed really sound course of instruction is costly it could not be allowed, and so a cheap and unsatisfactory course had to be introduced in its place.

Hence this proposal was also lost and all that could be carried was that if a student wished to take Honours in Science then only he would have to obtain a practical knowledge of perhaps one of the Sciences selected, and in this small portion only he would be practically examined.

This statement may be taken as an example of many similar discussions under the old constitution of our University. The advocates of Science would plead for the urgent necessity of a thorough practical study of Science, if it is to be of any value at all, and a larger body of opinion (or at all events a larger number of votes) in the University would insist on the desirability of every College being able to teach every branch of learning, including Science, laid down by the University, and would also oppose every proposal which would mean increased cost in Education.

We have had similar difficulties in introducing the existing B.Sc. and D.Sc. Examinations and Degrees, and I may mention merely that to pass the B.Sc. and D.Sc. regulations it took no less than eight (8) years of discussion before the University would accept these proposals. I will admit however that when passed these Regulations were a satisfactory advance on anything that we had had previously.

I need not labour the point, but I think the history of the introduction of practical Science into our courses of study, and still more into our University examinations will fully bear out what I have said, that two of the main causes of our want of thoroughness in our previous work, and also of our want of progress, have been the mistaken idea that every small mofussil College was to be allowed, or even expected to teach any and every University course, and second, that a proposed course of study should not involve any considerably increased cost to the College adopting it. If a newly proposed course opposed either of these principles, it had formerly a bad chance of running the gauntlet of adverse criticism in the Senate.

It will be asked, will these causes continue to exist under the new conditions of our University Act? The answer is that now our Senate contains a much larger proportion of gentlemen practically engaged in the work of

high education than was formerly the case. In the case of the second factor it is seen that the new Act lays it down that every College is not to teach every course, but only a limited number of courses of study for which the College is properly and fully equipped, and these courses will be decided by the University itself and not by the Colleges. In the case of the third factor also it will be seen that as Colleges will only teach certain prescribed courses and not many or all courses as hitherto, the cost of University education should on the whole be materially reduced to many individual smaller Colleges, for it will be open for a College to apply for affiliation only in comparatively cheap and inexpensive courses of instruction. On the other hand, if a College wishes to teach the more expensive scientific courses of instruction up to the highest possible standards it can do so. In the case of the Science courses it may be admitted that in the future with greater thoroughness of work and with the more practical study which must be required, the cost of education in such scientific courses will be necessarily increased, but as I have pointed out no comparatively poor College will in any way be forced to teach such expensive courses of instruction.

I have expressed my belief that one of the main defects in the kind of instruction the

University has hitherto been insisting on, or rather testing by examination, can be summed up in the statement that there has been a want of thoroughness or practicalness in our Educational methods. This has been clearly exemplified by the tendency of the University only to insist on theoretical rather than practical work in such subjects as Science. I have also said that to a considerable extent the factors which induced this state of things appeared to be passing away.

It therefore remains for me to justify the latter statement by reference to the work which has been going on in the University during the past year in the matter of framing new Regulations.

I think I can assert without the slightest fear of contradiction that the courses of study which have been framed by the numerous Sub-Committees of the Senate, and which have been produced at the expense of an enormous amount of labour, much thought and very deep and prolonged discussion, are far more thorough, and far more practical in nature than those which now exist, and that they aim at requiring a student to have real rather than a book knowledge of his subject.

These Regulations have also been made so elastic, and they embrace so large a field, and so many options are given to a student, that it is almost impossible to conceive that any one will

be unable to find a course of instruction suited to his own particular wishes, though of course there are many so-called students in every country who would find an absence of hard work and thoroughness to be the most suitable course of study for them.

I may again perhaps illustrate the fact that our new courses are more practical and more thorough than the old by taking up the Science Regulations as framed by the Committee dealing with the Science Degrees.

In these it is provided that Science may even be taken up by candidates at the Matriculation stage, but it is also provided that no School can send up a student in Science unless it satisfies the University, as the result of an expert inspection, that the School can teach and is teaching that Science properly and efficiently.

The Regulations for our Intermediate or F. A. Examination are so framed that if a student wishes to take up Science as a part of his study, it must be again certified as the result of an expert inspection that the College sending up the student has all the necessary appliances and staff for teaching its students practically, and that the individual student sent up for examination has actually satisfactorily performed the practical course of work as laid down for him by the University.



Above the Intermediate stage all students taking up Science have to be thoroughly examined in practical work by the University Examiners, and when the standard of the M.Sc. Examination is reached, the student will not only be tested thoroughly in his practical knowledge at the time of his examination, but also the whole of his practical work during the time of preparation for his examination at his College will be considered by the Examiner, and credit given for such work. In one examination for the M. Sc. Degree, indeed, if any student can produce any small piece of practical original work, he will be excused from a part of the theoretical examination ordinarily required from such a student.

Finally for the D. Sc. Examination, the test for admission will be the production of a piece of practical original work, and the success of the candidate will depend entirely on the quality of such original work. This is a most satisfactory test.

Comparing the proposed new Regulations in Science with those now existing, as a scientist myself, and as a firm believer in the advantage of practical scientific study in the advance of a country, I can safely assert we are proposing to make a most satisfactory advance in our courses in Science, and if such regulations are carried, I shall be content to retire from my life's work in

India with the hope that there is a good future for scientific study in the Calcutta University.

I have however said that these are the *proposed* new Regulations and not the accepted ones, and on this aspect I should like to say a few words.

Rather more than a year ago numerous Committees of the Senate were formed which were believed to be as thoroughly representative and as truly expert in knowledge as it was possible to find among its members. Each Committee took its own section of work in which it had expert knowledge, one dealing with Arts, one with Science, one with Law, one with Medicine and so on.

These Committees have been working with a devotion for which I have reason to believe, there has scarcely been a parallel in the history of the University. One Committee, for instance, has sat once a week and sometimes more frequently than this for more than a year, excluding of ~~course~~ vacation time. The work of these Committees has been vigorously pushed on with a result that certain sets of rules and syllabuses have been framed and practically a complete set of regulations is now ready.

I have as Vice-Chancellor to tender to the numerous members of the various Committees my warmest thanks first as representing the University itself and secondly as an individual,

for their unwearied labours for the advance of University Education.

These gentlemen have exhibited a self-sacrificing devotion to work and an expert knowledge of education which deserve the warmest praise and should meet with the fullest recognition from all interested in education. As must happen in all such cases, when working with small and large Committees a certain amount of time has sometimes been spent rather unprofitably, but on the whole the work has been carried on satisfactorily with every desire to do good and thorough work.

After very long discussion, sometimes extending a couple of days or more on a single point, many questions could only be decided on in the form of a compromise between the views of ardent reformers on the one hand and of those content with lower ideals on the other. Such compromises though unavoidable in the practical carrying out of work, please neither of the opposing parties, though on the other hand <sup>and</sup> they are usually found to be workable in practice and frequently yield much better results than might be expected. But in the case I am dealing with, though an agreement had been arrived at in our own Committees constituted so as to be representative of all parties and views, the work of these Committees has in all cases to run the gauntlet of one or sometimes two bodies each in

turn larger than the large Committees which have been sitting.

The experience so far is that what has happened in the initial or committee stage may happen in the second stage, and again in the third and final stage. Facts and minute details in connection with abstruse subjects which can only be properly judged of by experts are sometimes made the question of a kind of party discussion, are not judged on their intrinsic merits and are criticised by those who are certainly not experts in such subjects.

Such conditions make progress and reform so slow and so greatly delayed, that it is no wonder those who are ardent for reform become impatient.

I am afraid time will not allow me to contrast the nature of the work and the general condition of our College students during the thirty years I have known them, in the way I have examined the changes in our University work. I should ~~however~~ like to say just a few words in this connexion.

I am convinced that a large number of our students are at the present time working to a very much higher standard of learning than was the case thirty years ago. In most cases too this knowledge has been much more thoroughly acquired and assimilated. On the other hand this leaven of good students with really excellent

acquirements and with great devotion to work is mixed up with a larger mass of students, whose acquirements are unsatisfactory, and whose methods of study are the reverse to thorough. In the process of lecturing and teaching and in practical work, this larger mass acts as a very serious drag on the good students with the result, that the exceptionally good students do not reach the high point their ability would entitle them to, while the average good students are so much handicapped in their work by the presence and influence of the inferior students that many of them fail to pass their examinations, when if they had had a better chance and had had more individual attention from their Professors, they would have been certain to pass.

I am sure every Principal and Professor of a College will bear me out in this fact and I must request each such individual to ask himself is it right or is it fair to good average students to have in a class a large proportion of students, who are quite unfit to go through a University course. I would also ask is it right to have an exceedingly large number of pupils of any kind in a single class where they cannot get any individual attention. To get real improvement in our University results we must see that the students we are teaching are such that they will respond to our efforts. We also must see

that the number of our teachers is sufficient for the number of students to be taught.

The present Entrance Examination with its low standard has certainly not given us students in our College classes all of whom or even half of whom are really fit to go through a good University Course. Further to put one Professor in charge of a class of 100, 150 or 200 students and to ask the Professor to supervise the work of all such students is to set him an impossible task.

I am convinced that the Bengali student with proper courses and proper attention and with a sufficiently strong instructive staff will give us as many graduates of the highest possible type as we can possibly wish for. There will be no lack in numbers. I can also see personally a very distinct raising of the standard of intellectual acquirement and character during the time I have worked in India, and as time goes on I am sure the standard of education will continue to rise.

On the other hand I am sorry to say I cannot see any improvement with respect to discipline but rather the reverse, and I certainly do not consider the general discipline of our students anything like as good as it was 30 years ago.

I would appeal to every student of the University to imitate the Indian students of former times when the relation of a student to

his Guru was that of a son to his father and when implicit obedience to authority was one of the cardinal virtues. If a young man has disciplined himself sufficiently to become a self-respecting, law-abiding unit, obedient to every wish or command of lawful authority in the way of parents, professors or teachers and also to all persons older and more experienced than himself, he is at once a credit to his College and to the University to which he belongs. Such a student will be sure to be successful in his work generally, and when he passes into the actual struggle of life the same qualities which made him a good student will also make him a good teacher or a good merchant or a good master in his own house-hold. Discipline is an essential part of good education and it cannot be divorced from it.

I have little more to say though I cannot sit down without a few words of farewell. For thirty years I have been very intimately connected with the working of this University, ~~and~~ and for more than this period I have been still more intimately connected with its students. I have also as you know had much to do for many years with the education given in Bengal outside this University from the primary stage upwards. I know I am accused of having made too many changes in the general system of education and in the methods of working it. It is said that

many of these changes are revolutionary and it may be true that such changes have been effected in almost every branch of education. If these are faults I admit them freely.

I have also made numerous Indian friends, many of whom belong to this University while still many more are outside it and whose friendship I shall hope to carry with me in my retirement to the old country. I hope that every such friend and every one of the thousands of students who have come in personal contact with me and every one in Bengal interested in education, will believe that my sole aim, object and wish has been to help good sound education and discipline in Bengal, and to help every one from the highest to the lowest so far as has been in my power to become a better educated man, and a man better fitted to raise himself and his neighbours than had been possible under older arrangements and older systems.

Time alone can show whether this wish and ~~int~~ention will be realized.

To make any system of education a success, it however requires the co-operation of all who are in any way in touch with the work. It requires that students, teachers and professors should all unite in striving to attain the highest ideal in education. It requires that those in authority who are arranging the various courses of study shall be in full sympathy with the



highest ideals of educational work and shall arrange the courses of study so as to provide Bengal with men who are capable of raising the standard of its people in every branch of knowledge and work, and of developing the resources of the country and making it happy, prosperous and progressive.

I appeal to all from Senator to student to take this as their ideal, and if such is done I am sure the future of the Calcutta University will be a bright one, and that it will in time take its place as one of the leading Universities in the eastern hemisphere.

In conclusion I would say I can only fervently hope that in my retirement I shall see the abundant fulfilment of this ideal.

## APPENDIX.

*Brief Notes regarding the Fellows of the  
Calcutta University who have died or  
retired during the year.*

### LOSSES BY DEATH.

Sir Baba Khem Singh Bedi, K.C.I.E., was appointed Fellow of this University in 1876. He was a man of great personal influence and was always anxious to do his best to ameliorate the condition of the people of the Punjab. He was a staunch and loyal supporter of Government

and at the same time an ardent lover of his country and its institutions. He always took a keen interest in matters relating to education.

Maulvi Abul Khair Muhammed Siddiq, M.A., was one of the oldest Mahomedan graduates of this University and was a sound Arabic and Persian Scholar. As an Examiner and as a senior Member of the Board of Studies in Arabic, Persian and Urdu he rendered valuable help to the University. In recognition of his eminent services as a Professor of Arabic and Persian the Government was pleased to confer on him the title of Shams-ul-Ulama. He was appointed a Fellow in 1884.

Babu Pratapchandra Majumdar was born in 1840, his family being closely related to that of the late Babu Kesab Chandra Sen, the great Brahmo leader. He was educated at a *pāṭhsālā* at Garifa, and was subsequently sent to the Hughli College where he studied for about a year. He then came to Calcutta and his education was continued first at the Hare School and then at the Presidency College, which he left in 1859. It was a time of great social and religious unrest. Western knowledge and western culture were giving rise to new doctrines and practices which the orthodox Hindus viewed with alarm and which threatened to bring about a social revolution. Babu Pratapchandra Majumdar was one of the group of young men who threw themselves into the excitement of the time. He followed the leadership of Kesab Chandra Sen who was then just entering upon the activities which marked his brilliant early manhood. Pratap was a strong supporter of Kesab Chandra in his endeavours to introduce the re-marriage of widows and was also his co-adjutor in his Evening School Scheme and in

various other enterprizes. He was for many years a most prominent associate of Kesab Chandra Sen's in missionary, educational and journalistic work. In 1874 Babu Pratapchandra spent some months in England and paid a second visit in 1883 when he crossed to America. He was accepted in the West as the most authoritative exponent of Indian Theism. He was appointed a Fellow in 1889 and was attached to the Faculty of Arts.

Mr. Rajnarain Mitra, LL.M., joined the Calcutta bar in 1877. In the profession he was a man of highest capacity and honour and possessed great independence of character. He was appointed Fellow in 1898 and was attached to the Faculty of Law of which he was President in 1902.

The Hon'ble Babu Saligram Singh, B.L., was one of the best known pleaders of the Calcutta High Court and was a Member of the Bengal Legislative Council. He rose very high in the profession. As a public man, he did much good to his country specially for Behar. He was held in high esteem by all who knew him. He was appointed a Fellow in 1899 and was attached to the Faculties of Arts and Law.

#### RETIRED.

Lieut.-Col. C. H. Joubert, M.B., I.M.S., joined the Indian Medical Service in 1872 and was in Military employ until 1874. After officiating for some time as Health Officer for Calcutta and Offg. Sanitary Commissioner of Bengal, he was appointed a Professor in the Calcutta Medical College in 1890. In 1900 he was transferred to Lahore as Principal Medical Officer and in 1902 he was appointed Inspector-General of Civil Hospitals, United Provinces of Agra and Oudh. He was appointed

a Fellow in 1893 and was President of the Faculty of Medicine in 1899.

Mr. D. B. Horn, C.I.E., F.C.H., M.I.C.E., came out in 1874 and was employed on Irrigation Works in Bengal. After serving in various capacities in the Public Works Department he was made Superintending Engineer in 1896. In 1902 he was appointed a Member of the Bengal Legislative Council and Chief Engineer and Secretary, Public Works Department, Government of Bengal. In recognition of his eminent services to the State, the Government conferred on him the distinction of C.I.E. He was appointed a Fellow in 1895 and was President of the Faculty of Engineering in 1904.

Mr. C. W. Bolton, C.S.I., came out to India in 1872. After serving in various capacities he was appointed Chief Secretary to the Government of Bengal in 1896, when in recognition of his valuable services to the State, the distinction of C.S.I. was conferred on him. In 1900 Mr. Bolton was appointed a Member of the Board of Revenue and an Additional Member of the Viceroy's Legislative Council. He was appointed a Fellow of this University in 1896.

Mr. A. C. Edwards, M.A., Bar-at-Law, was educated at Haileybury and Lincoln College, Oxford. He joined the Indian Educational Service in 1878, and served as Professor, Presidency College, Calcutta, Principal, Rajshahi College, Principal, Dacca College, Principal, Patna College, and Principal, Presidency College. He was Registrar of the Calcutta University from 1899-1902, and also acted as Director of Public Instruction, Bengal, from May to August, 1903. Mr. Edwards was appointed a Fellow of this University in 1887 and was for some time President of the Board of Studies in English and a Representative of the Faculty of Arts on the Syndicate.

Lieut.-Col. G. S. A. Ranking, M.D., I.M.S., joined the Indian Medical Service in 1875, and was Secretary to the Board of Examiners from 1894 to the time of his retirement in 1905. He is author of a Guide to Hindustani for Military Medical Officers, and of a work on Arabic and Persian Prosody, etc. He was appointed Fellow in 1895 and was attached to the Faculties of Arts and Medicine.

Col. S. H. Browne, C.I.E., M.D., I.M.S., joined the Indian Medical Service in 1874, and was employed in Military duty in Afganisthan in 1878. After serving in various capacities he was appointed Principal, Lahore Medical College, in 1889, and Honorary Surgeon to the Viceroy in 1894. He was made C.I.E. in 1896, Inspector-General of Civil Hospitals, Bengal, in 1903, and Fellow, Calcutta University, in 1905.

Lieut.-Col. J. Lewtas, I.M.S., joined the Indian Medical Service in 1875, and was Professor in the Calcutta Medical College from 1900 up to the time of his retirement in 1905. He was appointed Fellow in 1905.

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